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Spiritual law in the natural  
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SPIRITUAL LAW  
IN THE  
NATURAL WORLD



# SPIRITUAL LAW

IN THE

## NATURAL WORLD

*A METAPHYSICAL AND PSYCHICAL EXPOSITION  
OF THE OPERATIONS OF THE  
HOLY SPIRIT AND OTHER AGENCIES*

BY

J. W. THOMAS, F.I.C., F.C.S.

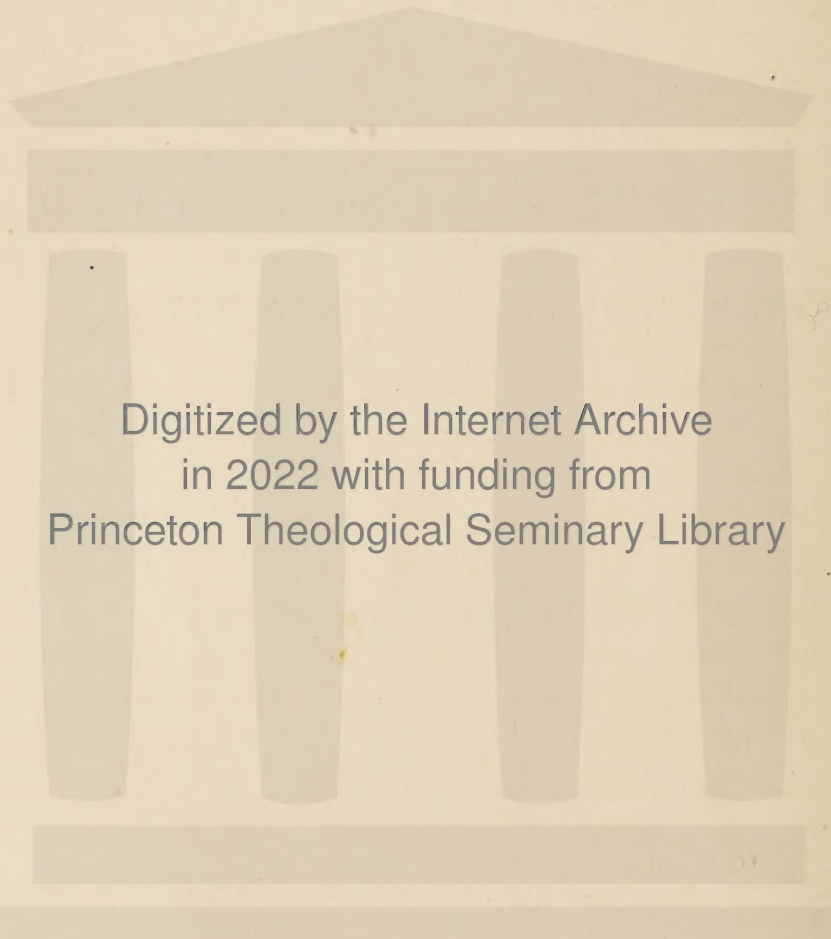
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## PREFACE.

It will be said, probably, that just as "Ecce Deus" appeared as the result of the publication of "Ecce Homo," so now this treatise follows "Natural Law in the Spiritual World." Such a conclusion is not correct, however, for I had no intention of employing the above title until after a large portion of the matter in the following pages was either written or arranged; and I had then practically decided that "Science and the Holy Spirit" or "Natural Law and Spiritual Law" should be used. A friend, seeing the direction I was pursuing, urged me to adopt "Spiritual Law in the Natural World," and, after some consideration, I assented—hence the result.

It was thought that the recent researches in physical science respecting the forces common to our globe, and the sifting of psychic truth which has been so general of late in every civilized land, might throw some light upon the operations of the Holy Spirit as the Omnipresent Sustainer of the matter which constitutes our world.

The belief, now becoming so general as the result of scientific reasoning, that Fixed Forces and Fixed Laws govern alike the inanimate and animate creation, is hypothetical; and the chief forces in the inorganic as well as the organic world must have intelligence behind them; hence attempt is made in these pages to prove that the Holy Spirit superintends the operations which proceed in Nature generally, and that

His presence and power are as necessary in the atom of so-called inert matter as they are in the human soul.

Many problems with regard to the Spirit's operations in man are considered, but in no single instance does the explanation given touch the validity of any fundamental truth, or suggest the relinquishing of one of the old Evangelical doctrines which I dearly love and cherish.

There is, undoubtedly, at this time a wave of "spiritism" flowing over our land, and over America also; and it is hoped that this treatise may, in some slight measure, prevent those interested in psychic truth going too far afield, and expressing psychic phenomena in terms of spirit action, and spirit entities, instead of in terms of Spiritual Force.

J. W. THOMAS.

GLOUCESTER,  
*May, 1894.*

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## CHAPTER I.

### NATURAL LAW AND SPIRITUAL LAW.

WHEREVER there is a government, a kingdom, or an empire, we know there must be certain Laws laid down for the maintenance of order, and for the general well-being and well-doing of the people. In like manner, wherever there is Law, a Law-giver or Government is implied, and, notwithstanding some testimony to the contrary, it must be maintained that when Natural Laws are mentioned, the Force or Forces which determine the carrying out of these Laws are often, if not generally, included. In spite of all explanations and definitions, it seems evident to me that once Natural Law is recognized, it means the acknowledgment that certain operations relating to this world of ours are the result of Natural Forces. In other words, the man who believes in Natural Law believes that whatever was the First Cause of matter and life on this earth, since then things have gone on by a process of evolution upon lines more or less well defined; and they so proceed that it is not necessary to recognize the hand of God as the constant Sustainer—the Individual Watchman and Determiner of the continuity of the process. I am confident that many who use the term ‘Natural Law’ will object to so sweeping an assertion; but it is, nevertheless, a fact that the man who acknowledges Natural Law attributes to Nature what should be relegated only to Nature’s God. It must be conceded, however, that the word ‘Law’ does not mean or include so much; but that is not the question, for by use the *force*

*in action* has been incorporated, and the term has come to be employed in the sense of Government, instead of simply meaning the order in which a Governing Force acts. The fact is we cannot conceive Law without Government, and, where God as the Governor is not admitted, Natural Law must always include or imply the Missing Link of Intelligent Superintending Force. It is only fair to scientists to state that they have almost entirely abandoned the use of the word 'Law,' and have substituted 'Force' in its place; so that we now read of the Force of Gravity, Diffusive Force in Gases, instead of the Law of Gravitation, or the Law of Gaseous Diffusion.

Some of the expressions recorded in these pages regarding the Holy Spirit as the one Almighty Sustainer and Superintendent of the material as well as the organic world, will probably receive considerable opposition, because even deeply religious and thinking men (for want of thought in this domain of so-called Natural Law) have taken for granted that the carrying out of all things on our planet is done by Forces common to our globe—Natural Forces which act in accordance with Natural Law. It is very difficult, perhaps, to define how such ideas became so widespread, or how a truth so clearly taught in the Bible has been relinquished—I do not like to say abandoned—but it seems evident that the belief in Natural Law and Natural Force or development has arisen in consequence of the teaching of men of science respecting the gradual evolution of things terrestrial. Man has always been concerned, chiefly, with God's dealings respecting man, and it is only reasonable, perhaps, to anticipate that he should study the Personal Action and Superintendence of God from a biological standpoint, leaving the inorganic world out of the question altogether, or else relegate the continuity of terrestrial phenomena to certain Natural Forces acting upon certain well-defined lines called Natural Laws. When we take a retrospective glance along the pathway of science, we learn that as soon

as a few facts were observed which were found capable of being continually verified, men began to ascribe Natural Phenomena to Natural Force and Natural Law. Whether the mistaken and cruel treatment which men like Copernicus and Galileo received from the Church of Rome had anything to do with the first beginnings of the interpretation of Natural Phenomena on the principle of Innate Forces or Fixed Laws, it is difficult to say, but it was not long after one or two of these Forces had been discovered that scientific men attempted to account for the continuity of things terrestrial without any supernatural interference. And by common consent, apparently, even religious men, who stand up valiantly for the whole Bible so far as it relates to the human soul, permit the God of Providence—the God of Nature—to be set aside as a sleeping partner with the God of Grace, and believe in Natural Law as if there was a Natural Kingdom being evolved out of nothing by nobody.

If the question were asked, ‘What is Natural Law?’ the general answer perhaps would be, ‘The natural sequence or continuity of things on our globe.’ Professor Drummond’s explanation is the “working sequence or constant order among the Phenomena of Nature.” This definition is all that can be desired, but I have always limited its application to the physical part of nature, and my own expression of Natural Law is ‘the order in which things physical occur on our globe.’ It is of no importance to the question under consideration, perhaps, but I hold that just as Natural Science relates only to things physical, in contradistinction to things psychical, so Natural Law has nothing to do with life, but only with physical matter. That this is not the construction which Professor Drummond puts upon Natural Law may be seen from the following:—“Law in the visible is the Invisible in the visible. And to speak of Laws as Natural is to define them in their application to a part of the Universe, the sense-part, whereas a wider survey would lead us to regard all Law

as essentially Spiritual.”<sup>1</sup> If “Law in the visible is the Invisible in the visible,” then to speak of Law as Natural is to speak of the Invisible as Natural. Should it be argued that the sense-part of man is invisible, the objection must be raised that Natural Law does not refer to the sense-part of the Universe, which is spiritual, but only to matter<sup>2</sup> living or dead.

We have noticed that Gravitation is now called a Force, and that the once-styled Natural Laws are now termed Forces. The reason for this change was not so much because the word Law was untenable, as because it was found that the principle of one Law was the principle of another; and that there was furthermore a probability that the force expressed by these Natural Laws was similar, if not one and the same. I will endeavour to make this more clear, and take the ‘Law of Gravitation’ as an instance. What made Gravity a Law? Was it the fact that an apple or a solid body fell or gravitated to the earth, instead of falling into space? No. It was the fact that the apple or the body *always* gravitated to the earth. There is a Law of the earth’s motion round the Sun. Did the fact that the earth completed its orbit in 365 days 6 hours constitute the Law of the earth’s motion? No. It was the fact that the earth *always* revolved around the sun in that time. The truth regarding so-called Natural Laws—the one principle common to all—was, then, that they always indicated a continuous procession along the old lines. So that the ‘Law of Gravitation’ resembled the Law of Diffusion of Gases in this that the facts observed respecting them were continuous and unchanging, and this continuity and unchangeability constituted the ‘Law.’ It will be seen, therefore, that there is one Law for all the Laws, and that is

<sup>1</sup> “Natural Law in the Spiritual World,” p. 55.

<sup>2</sup> It may be stated that mind is matter. I do not object, but Natural Science is so called to distinguish it from Psychical Science, and I adhere to this line of demarcation.

the Law of Continuity. We consequently sum up Natural Law under this one head.

But what is the Law of Continuity? It is difficult to define, but we may say at once it is not chance; it is the visible expression of the unchangeability and perfection of Power and Intelligence displayed by the Great Architect of the Universe. The Law of Continuity is called a great Law, a benign Law; and so it is, because the hand of God is in it. And ye scientists who deny this, ye, like the Athenians in Paul's day, have raised a Temple to the "*Unknown God*," and styled it the Law of Continuity. From the foregoing, it will be seen that what is called Natural Law is not of Nature—it is the "Invisible in the visible," and that the so-called Natural Laws are all merged in the Law of Continuity; whilst Continuity is nothing more than the word unchangeable—all tending to prove that Natural Law has no existence. Professor Drummond says, "What these Laws are in themselves is not agreed. That they have no absolute existence even is far from certain."<sup>1</sup> It is not my intention to compare the Natural with the Spiritual, and I at once deny the existence of Natural Law. To say that the majority of religious men see a Divine Sustainer at one end of the Natural Law is beside the question, because if God does maintain all things under His Personal Superintendence, then it is evident there can be no Natural Law. I know there are many who would not define Natural Law to mean so much as I have put into it. Here is evidence: "The Natural Laws originate nothing, and sustain nothing; they are merely responsible for uniformity in sustaining what has been originated, and what is being sustained."<sup>2</sup> If the Natural Laws originate nothing, and sustain nothing, it requires very little argument to prove that they cannot be "responsible for uniformity." It is impossible to say that anything is "responsible" without implying power or force to act, as well as intelligence at the back of that force; and notwithstanding

<sup>1</sup> "Natural Law in the Spiritual World," p. 5.

<sup>2</sup> *Ibid.*, p. 5.

Professor Drummond's disclaimer that his definition of Natural Law does not include the Force giving rise to that Law : here is evidence to show how difficult it is to speak of Natural Law without implying the Force of which that Law is but the expression. Furthermore, if Natural Laws originate nothing, and sustain nothing, they have no existence. They are simply facts discovered by men of science, showing that Specific Force is exerted in certain directions, and in a definite manner ; so that Natural Law is only the visible expression of an Invisible Force.

There are certain well-defined Laws relating to motion—Boyle and Dalton's Laws relating to pressure, and others which may be styled 'Natural ;' but these are simply the outcome or resultants of the Forces which govern our globe, and were never thought of sufficient importance to be classed with Gravitation, etc.

If it could be shown that the Forces giving rise to so-called Natural Laws were generated upon the earth's surface, or were common to our globe, then it would not be out of place to style the order in which these Forces act as Natural Laws. For instance, 'wind is the result of the unequal heating of the earth's surface by the sun, and wind is a Force.' It may be called a Natural Force, because it is originated on our globe, but even wind-force is due primarily to solar heat. I shall point out in sequel, however, that Gravitation, Diffusion of Gases, and indeed all Laws common to our globe, are common to all matter, and are not the outcome of Natural Forces ; and as Natural Law can only apply to Natural Force, the Laws relating to the maintenance and order of our planet are not 'Natural.' To say that the Laws relating to Alsace and Lorraine are French, by reason of the people being French, is absurd ; because the Government being German, the Laws must be German. It follows, therefore, that the Laws referring to the motion and well-being of our globe are not Natural because they are found in Nature, but Spiritual, because the Force

giving rise to them is Spiritual. In the passage already quoted from Professor Drummond, we learn that a survey of things physical as well as psychical "would lead us to regard all Law as Spiritual." It requires no argument to prove that if the whole is Spiritual, any part thereof must be Spiritual, so that Professor Drummond admits that he has simply styled the sense-part of the Universe, Natural, for the purpose of comparing it with the Spiritual. To this no objection need be raised, but I cannot see how the Laws of the Invisible are projections of the Natural. "The Laws of the Invisible are the same Laws, projections of the natural, not supernatural."<sup>1</sup> One might conclude from this that Professor Drummond regarded the visible universe as existing before the Invisible and Spiritual, but that this is not the case is evident from pp. 53, 54. The Spiritual, "the unseen existed before the seen." Then if Laws have been 'projected,' they have been 'projected' from the Spiritual to the Natural. I do not like the word 'projected;' it savours too much of a huge shot flying away to a great distance from a hundred-ton gun. And whatever may be implied, to speak of Laws projected, reminds one of the Spiritual as if it were far, far away, and the Natural here close at hand. Professor Drummond writes of Law as "at one end dealing with matter, and at the other with Spirit." If "Law in the visible is the Invisible in the visible," there can be neither end nor beginning. If we are not forgetful that God is Omnipresent, that He is as much *in* matter as He is *in* space, then we shall see that so-called Natural Law is but the visible expression of God working *in situ*; and so the 'Natural Laws' are not projections even from the Spiritual—they are the expressions of the Spiritual at work *in situ*; and are therefore Spiritual Laws. But is it a fact that the Spiritual Laws in Nature are modelled on the lines of the "Higher Spiritual"? Take Gravitation, for example. Of this Professor Drummond says, "If the Spiritual be not material, it still cannot be said that

<sup>1</sup> "Natural Law in the Spiritual World," p. 11.

Gravitation ceases at that point to be continuous. It is not Gravitation that ceases—it is matter.”<sup>1</sup> If Gravitation is common to matter only, and Spirit is immaterial, I fail to see how the Law of Gravity could be projected from the Spiritual when it did not exist there. The same argument holds good for all material things. If, therefore, the Spiritual Laws of earth are projected from the Higher Spiritual, it can only be those relating to man’s spirit nature—life, mind, soul, and spirit. The human body cannot be included. It is in this light that Professor Drummond has treated his subject. As I shall confine my remarks upon Professor Drummond’s work to this chapter, it may not be out of place to note that it does not appear feasible that the Laws relating to man’s life in this world, are the projections from the Higher Spiritual; at any rate, such an argument is greatly weakened by the exceptions which exist. In the Higher Spiritual there is perfect conformity to God’s rule—the will of God is the will of His spiritual creatures. The fallen angels do not disprove that Law, because they were banished from heaven. This latter fact does not admit the possibility of spiritual parasitism in the Higher Spiritual; at any rate, nothing is revealed to us that the fallen angels (or that Satan himself) have any power to tempt or control the good angels, and it seems very improbable that spiritual parasitism in the form of Satanic ‘suggestion’ is a Law projected from the Higher Spiritual. That the life of Adam in his pristine condition was under Law from the Higher Spiritual seems evident from Scripture, but spiritual parasitism came, primarily, as the result of Eve’s yielding to the tempter.

I think it is beyond question that all the Laws relating to our planet are Spiritual, and not Natural, but, whether Spiritual or Natural, Law implies a Force, of which the Law is but the expression, and it remains for us to notice what this Force is. Spiritual Law must be expressed by Spiritual Force; and in the following chapters I shall endeavour to show that the Holy

<sup>1</sup> “Natural Law in the Spiritual World,” p. 43.

Spirit is the One Great Force in the 'Kingdom of Nature,' as well as in the 'Kingdom of Grace.' Then, just as the 'Natural Laws' have all been merged into the one Law of Continuity, so should the two Kingdoms of Nature and Grace be one in the Great Eternal Spirit of God.

## CHAPTER II.

### GOD.

HAVING concluded in the last chapter that all Law was Spiritual, the next consideration is whether we can discern any Force in Nature which appears to be of Spirit quality. Even those who believe most implicitly in evolution acknowledge that there must be a Master Mind, and even those who do not call that Mind 'God,' acknowledge intuitively a Power that has regularity and order associated with it, as expressed by the Law of Continuity. When a man has once closely studied the forces and movements of the Universe in all their marvellous intricacies, and yet in all their wondrous order and regularity, and noted life in its thousandfold relations, its beauty of form, its exceeding minuteness and perfection in the microscopic world, and the complexity of life in its dual character of material and spiritual in the realm which appeals to the evidence of unaided sight, he cannot fail to acknowledge an Almighty and marvellously Intelligent First Cause. The wonders of electric science and the researches of physicists have revealed powers of mighty force which seem to border upon the spiritual so far as their tenuous character is concerned, and science has determined that even the immensity of space is pervaded by a stupendous force (of the electric type) which is so transparent and immaterial as to be absolutely imperceptible to the senses. This force or power is not confined to space only, but is present in our atmosphere; indeed, it is present wherever light penetrates, and we know of no part of creation where it does

not. There is, without doubt, great power in the wind, in the flowing river, and in the pent-up steam of the engine boiler ; but we are realizing during the last twenty years that it is not from the most ponderous things, or the more material things like water, but that it is from the highly tenuous ethereal forces that the greatest power can be obtained.<sup>1</sup>

When we consider man's intelligence, and the subtle and ethereal nature of mind and spirit, we are at once confronted with the almost immaterial ; and when we ponder over these, and remember that electricity with its mighty power is alike tenuous and ethereal, it is only reasonable to assume that in searching after the First Cause of all, and the Sustainer of all, one must leave even the primordial germ of materialism to lose one's self, not in the ocean of imperceptible materiality, but in the infinite ether, by reason of His presence and Person being so attenuated and impalpable to the senses of man. Light <sup>2</sup> is not God, nor is electricity ; but these forces are too ethereal to be understood by us, and we can only imagine God is His Essence to be more infinitely refined and tenuous than these. Such are the conclusions to which a man of science might come if he had determined that there was a God without having heard anything of Him from His revealed Word. What does the Bible say of God? Does it contradict the above conclusions, and prove these scientific ponderings to be incorrect? Not by any means. We shall find that Jesus, who came to reveal the Father, tells us most clearly what the nature of God is like, and He says "*God is Spirit*"<sup>3</sup>—not *a* Spirit, for this would imply some limit to His Being, but "absolutely free from all limitations of space."<sup>4</sup> Some may think, perhaps, that Christ's description of God's Essence does

<sup>1</sup> One hundred thousand horse-power equivalent of electricity can be transmitted through a small cable, but it would take a large pipe to convey steam enough at 150 lbs. pressure to generate such a power.

<sup>2</sup> Light and Electricity have been shown recently to be different forms of energy most closely allied.

<sup>3</sup> John iv. 24.

<sup>4</sup> "Speaker's Commentary."

not give us a clearer view of His nature than was revealed by the Old Testament writers, because we cannot tell what *Spirit* is. I shall have occasion to refer again to this consideration, and will not dwell upon it now ; but the special point which Christ has made clear to us in His exposition of God's Essence, is, that we are enabled to realize His Omnipresence more clearly than the Old Testament writers taught it. In 1 Kings viii. 27, 29, it is recorded that Solomon said, "*Will God in very deed dwell on the earth ? behold, heaven and the heaven of heavens cannot contain Thee ; how much less this house that I have builded. . . . That Thine eyes may be open toward this house night and day.*" We note here that Solomon's idea of God was that His Person filled all creation, but that he *heard* from heaven, He *saw* from heaven, and that heaven was the seat of God's Intelligence, so to speak, because the intelligent part of His Person was there : "*Hear Thou in heaven Thy dwelling place.*"<sup>1</sup> In Isa. lxvi. 1, we have "*The heaven is My throne, and the earth is My footstool.*" There seems little room for doubt that whilst the Old Testament writers understood and taught the Omnipresence of God, they regarded His perception as due to the infinitely far-reaching vision of His eyes : "*From heaven did the Lord behold the earth ;*"<sup>2</sup> "*Look down from heaven, and behold.*"<sup>3</sup> In other passages the eyes of the Lord run to and fro in the earth.<sup>4</sup> In others, the Lord is requested to open His eyes.<sup>5</sup> In like manner He is said to hear our prayers by bowing or inclining His ear : "*Bow down Thine ear.*"<sup>6</sup> "*Let Thine ear now be attentive ;*"<sup>7</sup> "*Incline Thine ear.*"<sup>8</sup>

It is not forgotten, however, that a remarkably clear

<sup>1</sup> 1 Kings viii. 30.

<sup>2</sup> Ps. cii. 19.

<sup>3</sup> Ps. lxxx. 14. See also Ps. xi. 4 ; xxxiii. 18 ; xxxiv. 15 ; cxxxix. 16 ; Prov. xv. 3 ; etc.

<sup>4</sup> 2 Chron. xvi. 9 ; Zech. iv. 10.

<sup>5</sup> 2 Kings xix. 16 ; Neh. i. 6.

<sup>6</sup> Ps. xxxi. 2. "Bow down" occurs also in lxxi. 2 ; Ps. lxxxvi. 1.

<sup>7</sup> Neh. i. 6. See 2 Chron. vi. 40.

<sup>8</sup> Ps. xvii. 6. Occurs frequently ; see Ps. lxxxviii. 2 ; cii. 2 ; Prov. v. 1 ; xxii. 17 ; Isa. xxxvii. 17 ; Dan. ix. 18.

exposition of God's Omniscience, and of his Omnipresence by His Spirit occurs in Ps. cxxxix. Still, the fact that the words "*afar off*" are found in verse 2, show that the idea of God's vision expressed in Ps. xxxiii. 13-15, is most probably that present in the mind of the writer of Ps. cxxxix. With regard to the hearing of our prayers by God, the Old Testament writers teach, generally, that God's ears are in heaven, and that He hears by virtue of the marvellous sensitiveness, and far-reaching powers of His hearing.

Something might be said, perhaps, to support this Old Testament idea by referring to the giving of thanks by our Lord at the grave of Lazarus. "*And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me.*"<sup>1</sup> Our Lord never once remarked that God heard our prayers from heaven, nor is there any reference in the New Testament to that effect; but it will become evident, on reflection, that it would have been difficult, if not impossible, humanly speaking, for Jesus to convey to the minds of the disciples, and the Jews at the grave of Lazarus, that God discerned the request in the human mind by His Spirit, or by virtue of His possessing all knowledge, and, therefore, knowing beforehand that Jesus would raise Lazarus. But as Jesus wished to connect the miracle directly with God, He referred to God's response to His desire to raise Lazarus in words which they understood; hence Jesus said, "*Father, I thank Thee that Thou heardest Me.*"

Few, if any, will question the fact that our Lord's statement that "*God is Spirit*" at once gets rid of the ancient idea that God had bodily form with eyes and ears. But if the question is asked, 'How, then, does God *hear* our prayers, and *see* all that concerns us?' it is not clear what the answer shall be in all cases. To those who relegate Natural Phenomena to Natural Laws, and dispense with the Personal Presence of God in Nature, a difficulty presents itself as to how the unconverted

<sup>1</sup> John xi. 41.

and the heathen are related to God. They cannot tell how it is with them. Some regard Conscience as a thing 'divine' implanted in all men, others state that the Grace of God may have to do with their lives. Others acknowledge a light in every man, an influence from God, or from God's Spirit. With converted men, however, it is generally conceded that the Holy Spirit is in the heart—given or bestowed upon the believer when he believed—and that in His Almighty Intelligence He discerns the thoughts of every heart, and thus acts, so to speak, as the eyes and ears of God. It will be the purpose of the writer to show that the Holy Spirit is as present in the heart of the unbeliever as He is in the heart of the saint, that He is likewise present in and pervades all things in all His power and in all His Almighty Intelligence, so that He discerns the thoughts and knows the wants of *all men in situ*.

This is anticipating the subject, however, and thought will now be directed to a very interesting question which presents itself at this stage for our consideration: How is it that God is always said to be in heaven? Solomon remarked in the words already quoted, "*Hear Thou in heaven Thy dwelling place.*"<sup>1</sup> Heaven is said to be God's throne, and earth His footstool.<sup>2</sup> God is entreated to look down from heaven,<sup>3</sup> and in the Old Testament He is always regarded as having His Personal dwelling and presence in heaven.<sup>4</sup> As already noticed, the perception and hearing of God have their seat in heaven also, where the head of God's Person is regarded as being situated. The earth is His footstool, and His hands are said to reach towards it in order to show mercy and help. This is a pictorial representation, and it is difficult to tell how far the prophets and psalmists grasped the spiritual reality as taught us by our Lord, and by the New Testament writers. The

<sup>1</sup> 1 Kings viii. 30.      <sup>2</sup> Isa. lxvi. 1.      <sup>3</sup> Deut. xxvi. 15.

<sup>4</sup> Compare these passages: 2 Chron. xx. 6; xxx. 27; xxxii. 20; Neh. ix. 27, 28; Job xvi. 19; Ps. xi. 4; xiv. 2; xxxiii. 13; liii. 2; lvii. 3; lxxx. 14; cii. 19; Eccles. v. 2; Isa. lxiii. 15; lxvi. 1; Lam. iii. 50; Dan. ii. 28.

view expressed at the close of the 103rd Psalm shows that God's Personal presence was regarded then as being in the midst of the heavenly host of angels and archangels "*that do His commandments, hearkening unto the voice of His word.*"<sup>1</sup> Furthermore, when we turn to the New Testament, with its clearer testimony, God is still said to be in heaven; and, be it noted, Christ Himself frequently states it. To quote the opening phrase of the Lord's prayer will be sufficient evidence of this: "*Our Father, which art in heaven,*" although our Lord often couples with the Father the qualification "*in heaven.*"<sup>2</sup> It is not enough to say that the Old Testament writers did not mean much distance away when they referred to God being in heaven, simply because the air above the earth, even the stratum of air we breathe, was included in the term. For in the New Testament the meaning of the word 'heaven' is expanded, and applies more to the celestial regions, and regarded, generally, as far removed from the earth. There is no clear indication given in the Bible as to the position which heaven occupies, and the views held regarding it by various writers are strikingly discordant. This is only another proof of how men grope in the darkness and become lost without the guiding light of revelation to illumine their pathway. Our Lord taught that God was on the earth: "*Thou, Father, art in Me, and I in Thee.*"<sup>3</sup> But it will be noted that Jesus always regarded the Person of God as in heaven. Nearly all writers on heaven are agreed in this, that there is no sin there, and therefore no evil spirits dwell in this abode. It is only in keeping with the nature of a pure and holy Being that nothing but purity and holiness should be manifested in the 'Home' where His Person was recognized and visible; hence

<sup>1</sup> Ps. ciii. 20.

<sup>2</sup> See the following among our Lord's references:—Matt. v. 16; v. 45; v. 48; vi. 1; vi. 9; vii. 11; vii. 21; x. 32, 33; xii. 50; xvi. 17; xviii. 10; xxiii. 9; Mark xi. 25.

<sup>3</sup> John xvii. 21.

it seems evident that heaven is removed from earth, and to our finite ideas probably far, far away.

The fact that the Person of God was always regarded by Christ as being in heaven is often overlooked, and God the Father is frequently mentioned as God in Providence, whereas it should be God the Holy Spirit. I may mention at this point that Christ the Saviour, the Son of God, is thought by some to still sustain and govern the forces of the Universe, as He is said to have brought all these into being and play.<sup>1</sup> But these references to Christ as the Creator are given with a view to prove His Divinity more than to show He has other offices than those relating to man's salvation and His duties in heaven. Personally, I regard Christ as the King of the Angels, the Son of God before whom the heavenly host bow, and whose orders they obey—the Vicegerent of God in heaven, and the Saviour of men here on earth, in whose hearts He dwells in the Holy Spirit. At the same time it is evident that, since the Three Persons are One God, what the First Person does the Second does, and the Third likewise. When, therefore, Christ is spoken of as the Creator of all things, God the Father and God the Holy Ghost must be regarded as having an equal share and responsibility in the work. Theologians, in studying this problem, have attempted to define how Omnipotent work is performed to-day. Professor Smeaton says, "And as to the divine WORKS, the Father is the source FROM WHICH every operation emanates, the Son is the medium THROUGH WHICH it is performed, and the Holy Ghost is the EXECUTIVE BY WHICH it is carried into effect."<sup>2</sup> Such a view gives us, in anthropomorphic language, our finite ideas of God the Holy Trinity. But is it necessary to assume that the God, who works in such a mysterious way, should also 'work' in a way

<sup>1</sup> Such passages as Rom. xi. 36 ; John i. 1-4 ; Col. i. 16 ; and Heb. i. 2, favour this view.

<sup>2</sup> "Doctrine of the Holy Spirit," p. 4.

so complicated? I think it is always best, in pondering these things, to remember that God is One, and that He operates by His Holy Spirit. It is by no means necessary to conclude that the work is, so to speak, originated by the Father, communicated to the Son, and put into execution by the Holy Spirit. Whether we regard God at any point (finitely speaking) to be the Person of the Father, or of the Son, or of the Holy Spirit, there will be all knowledge, all power, all wisdom at that point; and, therefore, it only complicates matters to think of Three Persons directing the same operation. Mr. Myers, in writing of the supernormal calculating power possessed by Bidder and others, mentions that there is an unseen realm in which the multiplication table is, so to speak, in the air. It must not be forgotten that in heaven all knowledge is, so to speak, in the air, and whatever is done by the Spirit of God or by the heavenly host is known, and, to the Three Persons of the Trinity, all that *will be done* either by them or by their creatures is perfectly understood. It is best, I think, to conclude, in the face of so unfathomable a problem, that each Person does His own work in the Great Mutual Economy of the Trinity. Whilst saying this, it is not forgotten that what One does can be said to be done equally by the Three Persons.

Let us return, for a moment, to the teaching of Jesus; whenever He spoke of God the Father it was always as the "Father *in heaven*." He never referred to Him as the God in Nature. Furthermore, when He blessed the bread He brake, or gave thanks to God, He always looked up heavenwards. This is very important, showing that God is Omnipresent on earth by His Holy Spirit the Third Person of the Trinity, and not as God the Father.<sup>1</sup> And He who thus looked on earth has Himself ascended into "*heaven, and is; on the right hand of God*."<sup>2</sup> From the above considerations,

<sup>1</sup> See "looking up to heaven," Matt. xiv. 19; Mark vi. 41; vii. 34 Luke ix. 16; John xvii. 1.

<sup>2</sup> 1 Pet. iii. 22; see also Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3.

it seems clear that the Person of God the Father, and the Person of God the Son is in heaven; and that the Father and the Son have a fixed abode in heaven. Where does the Holy Spirit abide? Do we meet with the phrase 'who is in heaven'? No, not once. He is spoken of as being 'sent' from heaven, though not as one coming to earth on an ambassage, but as proceeding from the Father. Nowhere is the Holy Spirit said to abide in heaven. Where does He abide? He is God in Nature, in Providence. He is everywhere. His Person fills all the immensity of space and Creation. Jesus said He 'came from heaven,' He was 'sent' from heaven. "*For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure.*" And Christ acknowledged that all He did was done by and through the Holy Spirit. God the Father is presented to us in the Bible as the King of kings—the Almighty Ruler of all things—the Head of all power and rule and dominion, whose throne is in the heavens.<sup>1</sup> God the Son is brought to our notice as sitting at the right hand of God in heaven with His Father in His throne.<sup>2</sup> God the Holy Spirit is said to be everywhere.<sup>3</sup> And yet the Three Persons are one God, and He is the Almighty Jah—the *King* and *Law-giver*.

St. Patrick's illustration of the Holy Trinity, by the trefoil or shamrock, is quite good enough to demonstrate the possibility of Three Persons being One, and yet being Three; but it does not convey to my mind a correct idea of the Holy Trinity. The shamrock is shown below, as also another figure, which gives, I think, a clearer view of the little we know respecting the constitution, if I may use the term, of the Trinity.

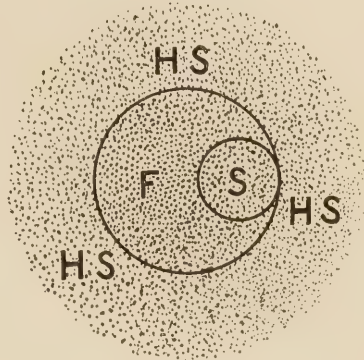
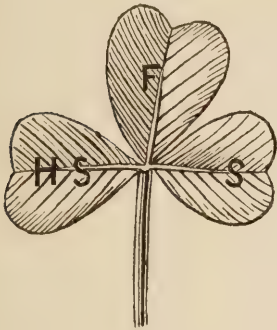
The trefoil affords a correct idea of Three Persons joined together at one point, and each Person otherwise separate and distinct; but, whilst the Father and the Son are distinct

<sup>1</sup> Ps. ciii. 19.

<sup>2</sup> Rev. iii. 21.

<sup>3</sup> Ps. cxxxix. 7-17.

from each other, and from the Holy Spirit, by reason of His Fatherhood and of His Sonship (though of one Essence), the Holy Spirit is not distinct from the Father and the Son, for He is the Spirit of both. The figure of the trefoil reminds us



that God the Father is joined to God the Son by a union of Father to Son, apart from the Spirit ; but this is not so in the Holy Trinity. The Father and Son are united in the Holy Spirit. The Son communed with the Father, even before His Incarnation, in the Holy Spirit. I am not assuming, in the foregoing expressions, that any distance occurs between the Person of the Father and the Person of the Son, for the description given us in the Hebrews<sup>1</sup> and in the Revelation<sup>2</sup> leads us to conclude that since the Ascension, at any rate, Jesus sits with the Father in His throne and at His right hand. The point to remember is that the Holy Spirit is the Spirit of the Father and of the Son ; for there is a striking bond of unity and closeness of union revealed to us respecting them. “*The only begotten Son, which is in the bosom of the Father, He hath declared.*”<sup>3</sup> It is very probable also that there is a hidden meaning in the following passages which has never been fully revealed to us:—“*Jesus saith to her, Touch me not ; for I am not yet ascended to the Father ;*”<sup>4</sup>

<sup>1</sup> Heb. viii. 1 ; xii. 2.

<sup>3</sup> John i. 18.

<sup>2</sup> Rev. iii. 21 ; xxii. 1.

<sup>4</sup> John xx. 17.

*"Jesus was not yet glorified."*<sup>1</sup> He had not yet sat down with the Father in His throne.

The figure given on the right hand will, I think, afford a clearer view of the Holy Trinity. The mystery is too great to dogmatize ; the figure is but a poor symbol. The outer shade is intended to illustrate unlimited creation, which is pervaded in every part by the Holy Spirit, who occupies *all* and permeates *all*. F stands for the Person of the Father, whose throne is in the heavens, and S represents the Person of the Son, also in heaven. But the Holy Spirit is the Spirit of the Father and of the Son ; therefore the Holy Spirit is everywhere, omnipresent. It may be suggested that I present the Holy Spirit as God. So He is. True, but He appears of more importance than the Father, as He occupies more space as a Person. This is much more apparent than real. The Holy Spirit is the Spirit of God. God's Personal Presence is manifested in heaven where His throne is, and it is here that God the Father abides, and it is in heaven that the Father reigns as the Head of all, even of the Trinity.

Those who believe that God is the Father of all men, and that the unconverted are His sons as well as those who believe in Christ, may raise an objection here, on the ground that I have taken the Father away from His children, locating Him in heaven ; and placed a spirit-influence, placed *it* instead of the Father, in contact with the children. I have done nothing of the kind. I have tried to show, and shall endeavour further to point out in sequel, that God is present on earth only in the Holy Spirit, and that the Holy Spirit is between God the Father and us. Those who deny the Second and Third Persons of the Trinity, or who regard the Holy Spirit as an influence, have no Father and know no Father God because they cannot communicate with him. We cannot get to Christ but by the Holy Spirit,<sup>2</sup> and we cannot get to the Father save through Jesus Christ.<sup>3</sup> It must not be concluded from the foregoing

<sup>1</sup> John vii. 39.

<sup>2</sup> Eph. ii. 18.

<sup>3</sup> John xiv. 6.

that God the Father does not dwell upon earth ; He does, but only in the Holy Ghost. Just as Jesus dwells in the heart by faith, even so must we regard the Father as dwelling also in the heart by faith—that faith being the gift of God<sup>1</sup> in the Holy Spirit. This explanation has nothing in harmony with the unitarian view that God comes to us in the Holy Spirit, because *it* is God's Spirit, and not a Person distinct from the Father. I shall deal further with this question in the next chapter, and the Personality of the Holy Spirit has only been mentioned here to show the lines upon which Spiritual Law will be defined. The Holy Spirit is the Third Person of the Trinity. What constitutes His Personality? The Father and the Son manifest their Person in heaven. What of the Holy Spirit? He manifests His Personality everywhere by the exercise of His Almighty Intelligence and Power. He is of equal Intelligence and Power everywhere, unlimited in every respect. It is extremely difficult for us to grasp the idea of unlimited Intelligence, or of a Person who can hold intercourse with myriads of millions of beings at one and the same time ;—who, for example, can conduct all the affairs outside heaven without troubling, humanly speaking, either God the Father or God the Son ; although the Father and the Son know all that is proceeding, and may be said to have an equal share in the work. It is the unlimited Intelligence and Power to act which constitutes the Holy Spirit's Personality, and the work assigned to Him in the Economy of the Trinity proves Him to be a Person—the Third Person of the Trinity. No one will question the fact that the Bible teaches that God is Omnipresent, and that He is shown to be Omnipresent in all His Intelligence. Jeremiah said, “*Can any hide himself in secret places that I shall not see him ? . . . Do not I fill heaven and earth ? saith the Lord.*”<sup>2</sup> Yes, God as Spirit is everywhere. “*Two sparrows . . . and not one of them shall fall on the ground without your Father.*”<sup>3</sup> We must assume, therefore, either that God does not confine His

<sup>1</sup> Eph. ii. 8.<sup>2</sup> Jer. xxiii. 24.<sup>3</sup> Matt. x. 29.

Person to any portion of His dominion, but is present in all His Intelligence and Power everywhere as *One Person*, or else that Spirit filling all the immensity of Creation apart from God's Personal Presence and dwelling is endowed with all the Omnipotent Power, and all the Omnipotent Intelligence of God Himself. God has determined a seat of Government in heaven as the place from whence all Authority shall spring, and the nations of the world, by common consent, acknowledge this to be the best arrangement. God must be One and indivisible, hence His Spirit must be One with Himself ; but having all Intelligence and power in every atom, so to speak, and special work to perform for God, and vicarious work for man, He is a Person—the Third Person of the Trinity. It is assumed, therefore, that the Holy Spirit is God's Vicar or Vicegerent on earth, and that He superintends and carries on the work in Creation, in the realm of nature—in fact, everywhere : observing everything, noting men's sins, and even the hairs of the head. All these are the operations of God the Holy Spirit ; and His Power being the Spiritual Force employed, it follows that the lines along which He operates and the order of His operation express *Spiritual Law*. Whether the inorganic or the organic world is considered ; whether life, mind, or spirit is included, it matters not, for all are under Spiritual Law, and the Force of which this Law is but the expression is the Holy Spirit, the Eternal Spirit of the Living God.

## CHAPTER III.

### SPIRITUAL LAW (HOLY SPIRIT).

*O Holy Spirit, indwelling and permeating every atom of our existence—mind, soul, spirit, and body—illumine our intelligence, so that writer and reader may together rejoice in seeing more clearly with the spiritual eye, and realizing more fully with the understanding heart, the wonders and mysteries of Thy Being.* Such is the earnest prayer uttered before attempting a line of this chapter.

What is Spiritual Law? The rule and operations of the Holy Spirit. This is giving the meaning which most people attach to Law, whether Natural or Spiritual, because when Law is expressed the Law-Giver is implied and the Governing Force included. Correctly speaking, however, Spiritual Law is the visible expression of Spiritual Force. It is not sufficient to say that Spiritual Law is the visible expression or the order of operation of the Holy Spirit, for it includes more than this. There are certain operations of Satan, for instance, which are carried out in opposition to the Holy Spirit's wishes, and the order of these may be termed spiritual law. It will be necessary, therefore, for the continuity of the subject, as well as to comprise all Spiritual Law, that reference shall be made in some detail to the spirits of evil, and especially to the "*prince of this world.*" Furthermore, there is man's spirit, and mind and life are of the spirit quality; and, at this stage, it seems evident that these will come in for some consideration at a later period. After due meditation, it will become apparent that

whilst the spirits of evil have laws of their own making, and though there is such a thing as evil-spirit law, it was the Holy Spirit, when they were generated, brought these evil spirits into being, and it is the Holy Spirit even now holds their power and intelligence and individuality. Man owes his being to the Holy Spirit, and it is from Him we derive our power and capacity for intelligence, as well as our life, for the Holy Spirit is the Spirit of God, and it is "*in Him we live and move and have our being.*" It seems certain, too, as far as we can determine from Holy Writ—and we have nothing else to guide us in this particular—that the angels live and move and have their being in Him likewise; and that in Him all things exist, whether they be material or immaterial. The angels were referred to by Christ as watching over, and ministering to earthly beings, and they cannot be left out of consideration. Some mention will, therefore, be made of them in sequel.

It will be well, perhaps, to notice a circumstance here which not improbably will occur to the minds of most readers of these pages. Little attempt is made to define the operations of the innumerable spirits, good and evil, who, not unlikely, are actively engaged in the unseen world immediately around us. In the chapter on evil spirits (Spiritual Law, Satanic), and in that on angels, some reference is made to their operations without any attempt to define them upon a given plan, and an objection might be raised under this head. But I will state at once that I never intended to define the operations of the servants, only of the Master; and, further, it does not seem to me that the specific works and employments of the spirits in the unseen are given to us in sufficient detail to admit of arrangement. My chief aim, indeed my one aim, is to show that there must be an Omnipresent Spirit possessed of all Power and all Intelligence, and it is absolutely necessary to admit this as a starting-point, else it is not possible to comprehend how the spirits, good or evil, can do anything, or know anything. For example, a fish cannot swim unless it

has water to swim in, nor can an angel help man unless the Holy Spirit is present *in situ* to afford the necessary power. Be the spirit good or bad, it has no power in itself, any more than man has any power in himself. The foregoing explanation defines why secondary forces have been almost ignored, the one aim being to show that Spirit in all Power and all Intelligence *must be everywhere*.

If we inquire—and I would inquire with all reverence—into the nature and quality of the Holy Spirit, we at once encounter this difficulty, that all spirit is entirely beyond the grasp of our intelligence; and, in our attempts to define the highly attenuated, ethereal character thereof, I feel the great deficiency of the English language to assist me.<sup>1</sup> The same word (*ruach*) is used in the Hebrew to denote wind, and breath, and spirit, and I do not feel convinced that ‘airy’ and ‘breathlike’ are not as good terms to indicate the rarity of matter as ‘ethereal’ and ‘tenuous.’ As all spirit is of that quality so ethereal as to be beyond our ken, or the knowledge of the most refined sense, it will require no proof to demonstrate that man could not know anything certain of spirit existence unless it were revealed to him by God. I shall have occasion to notice how science has thrown

<sup>1</sup> It is to be regretted that the same word for fallen angels, *spirits*, should be used to denote alcoholic liquors; and when one wishes to describe something spirit-like which defies the acuteness of our senses to perceive, one must use the word ‘ethereal’ or ‘subtle.’ The former is the best term we have, but even this is the common name for the volatile liquid distilled from alcohol and sulphuric acid. To speak of spirits being subtle is right, perhaps, as far as evil spirits are concerned; but this term cannot be applied to the Holy Spirit. In order, therefore, to describe spirit-like quality one is confined to the word ethereal (or tenuous—a word I do not much like, and one not generally understood), and the word ‘ether’ has been used by physicists to denote space and also in connection with light—luminiferous ether. I have a strong dislike to coining words, although I feel much tempted in this respect, but I shall use ‘spirit-like’ or ‘electric-like’ to describe any force or power beyond the grasp or knowledge of the senses. Whenever I use these terms I have electricity travelling *through* a wire as the basis of my thought.

light upon spirit existence in the following chapters. We should know very little of the Holy Spirit's operations in the inorganic world were it not for the revealed Word of God, and, although the reference to these operations are general, and deal more with His work in the aggregate than point out the continuity in every little particular of His Personal Superintendence, still, I think, much light is shed by the Scriptures upon His present Government even in the inorganic world. When we consider man, the Bible assists us greatly to understand the operations of the Holy Spirit in reference to life and its maintenance, as well as the 'indwelling' of the heart, and the infinitely close Personal relationship which exists between the believer and the Spirit of God. It can be proved, too, from the Scriptures, that He influences all men for good, and that all the good they do is the result of His work in the heart. There is no necessity to promulgate any theory with regard to the Holy Spirit's operations in man—the Word of God is so clear and explicit on the question. And although some may think that what is indicated in these pages to be the Holy Spirit's operations in matter, organic and inorganic, may savour much of theory, I am by no means disposed to accept such a conclusion. Nor do these pages teach 'Pantheism.' Nature is not God—Nature is not the Holy Spirit. A man may erect a building and reside in it, but no one will say that the building so erected is the man. The Holy Spirit occupied all space before the world was formed, and He was in the world when He formed it, and He is in the world to-day superintending all things; but the world is not the Holy Spirit.

Those who believe that God is in heaven, dwelling there, must admit that He has some means of visiting everything under His dominion, and the only way to account for the perfect order and continuity which prevails in this, as doubtless in all worlds, is to acknowledge His Omnipresence. If the question is asked, 'How is He Omnipresent?' the general

answer given by Christians will be, 'By His Spirit.' Whether anything more is meant by the Omnipresence of the Holy Spirit than the Force or influence which determines the carrying out of Natural Law, is a question which it is hard to determine perhaps in the majority of instances, and where it is affirmed with conviction that the Holy Spirit is present everywhere in Person—how He is so present, and how He operates in nature—are problems which do not find an easy solution. To most persons who have little knowledge of physical science, it is difficult to understand how spirit can permeate the hardest metal, or even liquid matter; but to those who can realize something of the movements of the subtle forces already known to man, the Omnipresence of the Holy Spirit will be rendered much more clear. My reply to those who do away with the Personal Superintendence of God over matter and life on our globe, by asserting that He once created and determined what things should be, and now wills that they shall continue by the exercise of certain fixed Forces and Laws which give rise to the continuity of all operations, is this. A boy can set a top spinning—like our globe spins in its orbit round the sun—but if he did not whip it, it would be useless to will that it should go round. The top will require the personal superintendence of the boy to keep it revolving at all, and so does our globe require the Personal Superintendence of its Maker—the Holy Spirit—so that only the necessary attractive force shall be displayed by the sun, and that the moon and all other bodies which influence our earth shall not destroy the equilibrium. The aim of the scientific matter in sequel is to prove that Natural Law will not account for the continuance of things and life in their present order and regularity, hence it is necessary to have the presence of the Holy Spirit everywhere, in Person, to carry on the marvelously intricate, delicate, and refined works in nature. And the visible expressions of these operations is what I call 'Spiritual Law in the Natural World.'

It will require no proof to demonstrate that such a Person must be Spirit, and that He must be One and indivisible. He is One Spirit permeating every atom of creation. In the face of the clear testimony of our Lord, with regard to the Holy Spirit, one would naturally conclude that it is almost unnecessary to refer to the fact of His Personality. But, unfortunately, there is good reason for dwelling upon the point in some detail. Whatever led primarily to the widespread belief which now prevails that the Holy Spirit is an 'influence' or a 'principle' sent forth by God—an attribute of God, and that this influence or principle is the "*light which lighteth every man coming into the world*,"<sup>1</sup> I know not, but the fact remains that the Holy Spirit in the hearts of believers is regarded by a large section of the Christian community in this light, and not as a separate Personality. How far our hymnology and theological teaching are accountable for this it is difficult to say, but I fear they are by no means blameless. When Evangelical Christians pray for *more* of the Holy Spirit, for the *outpouring* of the Holy Spirit, for His *coming* into our midst—as if He were not there already,—it is only reasonable to expect that those Christians and others who delight to find flaws in the religion of our fathers will make capital out of such expressions, and demonstrate the absurdity of a Person being *poured out* and subdivided into innumerable portions. It is said, and rightly too, that if these petitions are expressed correctly, the Holy Spirit so sent down is only a Divine principle or attribute emanating from the Father. There are many Christians of the 'broad school' who disregard the Holy Spirit altogether in considering man's relationship to God, affirming that He has implanted a spiritual nature in man capable of warring against evil under the impulse of the human will. And there are others who think the Holy Spirit is only another name for the Father.

Without unduly enlarging here upon these various differ-

<sup>1</sup> John i. 9.

ences of thought respecting the Holy Spirit, it must be evident to all who have given attention to the subject that instead of regarding Him as God in Providence—One and indivisible—and giving Him the honour due to His Divinity, He is often looked upon as a kind of spiritual sweetmeat, dispensed by Christ and the Father to those believers who are sufficiently importunate in their asking. The great mistake which underlies the teaching about the Holy Spirit to-day, and the worship we render to Him, is, that we confound the Gifts and Graces of which He is the Author, and which He Himself bestows, with the Person of the Holy Spirit, with the Holy Spirit in His Personal Essence, with the Personality of the Holy Spirit. To render my meaning clearer, the following lines from “Hymns of the Gospel New and Old,” No. 316, will form a suitable illustration—

“O Saviour, loving Redeemer,  
Saviour, precious to me,  
Grant me, I pray Thee, more of Thy Spirit,  
So that Thy love flows freely through me.”

Love is wanted, and “*the fruit of the Spirit is love.*”<sup>1</sup> It is therefore not *more* of the *Spirit* is wanted; it is more of the *fruit* of the Spirit—love. Instead of recollecting always that the Holy Spirit is everywhere, and regarding the dove-like manifestation at the baptism of Christ as an outward and visible indication that our Lord was endowed with all the power necessary for His ministerial and prophetic offices by the Holy Spirit already *within* Him, we sing—

“Come, Holy Spirit, Heavenly Dove,  
With all Thy quickening powers,”

as if He were continually making dove-like excursions from heaven into the hearts of believers. I shall give only one more instance, No. 5, from the same collection.<sup>2</sup>

<sup>1</sup> Gal. v. 22.

<sup>2</sup> “Hymns of the Gospel.”

“Come, Holy Spirit, Heavenly Guide,  
Lead to all truth the Lamb’s fair Bride,  
And in our midst henceforth abide,  
Thou Comforter Divine.”

The teaching of these lines renders it very uncertain whether the Holy Spirit remains even in the midst of the Church of God on earth. It is no wonder He leaves Natural Phenomena and inorganic matter to Natural Law, if the view of His Omnipresence given in these lines is correct. Hundreds of hymns, not very dissimilar in their teaching, are to be found in Christian hymn-books, and these, together with the teaching from pulpit and Sunday School, and the prayers which are offered as the result of such teaching, have done much to shake the faith of thinking men in the Personality of the Holy Spirit.

On the other hand, I believe, most thoroughly, that a careful study of the facts which science has revealed to us tends more and more to prove that one Power—one Universal Force—rules over and dominates all creation; and the oftener one contemplates the subject, the firmer becomes the conviction, that it is useless to admit such a fact, and acknowledge one Universal Force, without at the same time concluding that that Universal Force is endowed with marvellous Intelligence everywhere, and is nothing short of God’s Holy Spirit in His Omnipresence, possessing the same power and intelligence throughout all the immensity of creation. There is no fact connected with revealed religion which is more clearly or more pronouncedly fixed in my mind than that of the Personality of the Holy Spirit, and He appears to me in this light with equal lucidity under Old Testament times as since the advent of Christ. What He did in the former times, He did in the latter; and what He was at Pentecost, He was ever before the foundation of the world. This aspect of the Holy Spirit’s work in the hearts of the Jews of old and of the children of Israel, is not one generally acknowledged, even by those who believe in His Personality under the New

Dispensation ; and if there are many who regard the Holy Spirit to-day as an influence or principle, there are thousands more who think that the Holy Spirit of Old Testament times was simply an attribute of God. The remarks in John vii. 39, that the "*Holy Spirit was not yet given*," and our Lord's reference to the Comforter who should be 'sent,' may perhaps account for the belief still prevalent that the Holy Ghost of the Old Testament is not the Comforter of the New ; and for the belief, too, which is held in some quarters that there is little, if any, evidence in the Old Testament indicating that the Holy Spirit is a Person. Some time ago I was speaking to a friend—well versed in the Scripture, as the phrase goes—in reference to the Holy Spirit being present in all matter, superintending all things now as He did throughout all previous time, when I was asked, most seriously, whether I thought that the Holy Spirit present among the Jews was the same as the Comforter sent by Christ into the hearts of believers ; and when I answered, ' Yes, certainly,' I believe my reply was regarded as little short of rank heresy. If one reads the Old Testament superficially, one need not wonder if the Personality of the Holy Spirit is not fully manifested ; but a careful consideration of the various references to the Spirit will render it evident that it is not much more difficult to prove Him to be a Person from the Old than from the New Testament. It is not my intention to weary the reader by quoting a large number of passages, but I shall confine myself to those which appear sufficient to demonstrate the fact. It is to be regretted that it is necessary to undertake the task of proving the Personality of the Holy Spirit, and it does certainly appear unprofitable to quote proof from the New Testament in favour of what is so self-evident, and I cannot do this to any great extent ; but there is no question that the Personality of the Holy Spirit is rendered clear and certain by Christ and the New Testament writers, and it has always been to these that theological authors have appealed in support of the truth. Now, it is absolutely essential, to establish the

correctness of the conclusions I shall come to presently, that the Personality of the Holy Spirit is capable of proof from the Old Testament alone, and it is from this I shall quote to demonstrate the point. If an '*influence*,' a '*divine attribute*,' a '*principle*,' an '*emanation*' can undertake and perform all the operations in man, and can preside over man's salvation, then I feel sure that any attempt on my part to prove that Natural Law is the visible expression of the rule and operation of God's Holy Spirit *in situ*, will have been only labour in vain.

In answer to the objection sometimes urged that so little is said of the Holy Spirit in the Old Testament, it appears that under the monotheism of the Israelites they were expected to concentrate their thoughts upon Jehovah, and their prophets and religious teachers were most careful to shield them from believing in a plurality of gods. Principal Moule says, "The Holy Spirit is the true Author of the Written Word, and His authorship there is occupied with the main and absorbing theme, not of Himself, but of another Person, the Son of God."<sup>1</sup> Just as this is true of the New Testament in reference to the Saviour, so is it true also of the Holy Spirit's authorship in the Old Testament, that the all-absorbing theme is the one God, Jehovah, and the Holy Spirit has kept Himself in the background. Again, it may be that so little was said in the Old Testament about the Holy Spirit because men could form no conception of what Spirit was, and even under the fuller teaching of Christ, it was necessary for Him to speak of sending another Comforter to dwell *in* them so as to impart some idea of the spirit-like and ethereal nature of that Person. It appears to me that the difficulty experienced by the Old Testament writers to define 'Spirit' has not a little to do with it, and nothing can be more evident than that the Hebrew language was incapable of expressing anything more tenuous or ethereal than the wind. Perhaps the English language is not much better.

<sup>1</sup> "Veni Creator," p. 11.

I shall now give some Old Testament passages to prove that the Holy Spirit is a Person. "*The Spirit of God moved upon the face of the waters.*"<sup>1</sup> What for? To exercise His Power and Intelligence in the shaping and arranging of the earth; a Person acting—for I take it that where there is Intelligence and Power in operation, there must be, of necessity, a Person at work. The Holy Spirit carried out the work with the consent and agreement of God the Father and God the Son. "*By the word of the Lord were the heavens made; and all the host of them by the breath [Spirit] of His mouth.*"<sup>2</sup> From this passage we learn that the Holy Spirit made all the suns and planets and the host of heaven, in addition to the formation of the earth, as in the previous passage. The following extract from the "Speaker's Commentary" on this verse is to the point:—"The Word of the Lord is the command which called the Universe into existence. The Breath is the quickening Spirit which brooded on the abyss, and gave life and form to all things. The reference to Genesis is unmistakable, but it is remarkable how the Psalmist detaches the two great truths involved, or intimated, in that first word of revelation, and expresses them in terms which find their full explanation in the doctrine of the Trinity." "*Thou sendest forth Thy Spirit, they are created.*"<sup>3</sup> We are ascending from material or inorganic matter to life, and the creation of the lower forms, and, primarily, all living things in the sea are included. Here it is evident, again, that an influence or principle sent forth could not perform the work—only a Being possessed of all Intelligence and Power could undertake it. "*Thine eyes did see mine unperfect substance, and in Thy book were all my members written, which day by day were fashioned, when as yet there was none of them.*"<sup>4</sup> Here we have, though in language which may not harmonize strictly with modern physiology, the fact brought out that God through the eyes, so to speak, of the Holy Spirit observes and

<sup>1</sup> Gen. i. 2.<sup>2</sup> Ps. xxxiii. 6.<sup>3</sup> Ps. civ. 30.<sup>4</sup> Ps. cxxxix. 16.

Personally superintends the formation of a human body from the germ-ovum upward to complete development. Who will deny that the operations of the Holy Spirit indicated in the passage are the works of a Person, and not of a principle or fixed Law? "*The Spirit of God hath made me.*"<sup>1</sup> The same thought is implied as in the previous quotation, but here the Spirit is mentioned. The gift of life is of course included, as well as the making of the body. The foregoing passages show that the Holy Spirit created all things, organic and inorganic, but it may be suggested that the 'sending forth' implies coming from heaven and probably His returning again. Is there any evidence in the Old Testament of the omnipresence of the Holy Spirit? Yes, clear testimony. "*Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?*"<sup>2</sup> If it is argued that this passage refers to the Spirit as God, or that His Spirit is only another way of expressing God, it must not be forgotten that the Spirit in this and the following verses is credited with observing all things; with leading, and guiding, and holding; with Omniscient and Omnipresent attributes. We learn that God the Father is Omnipresent by His Spirit, and as His Spirit is Omniscient, and possessed of creative power, He must have Personality. What of the dealings of the Holy Spirit with men—inwardly, in the heart—under the Old Dispensation? "*Then the Spirit entered into me, . . . and He spake with me.*"<sup>3</sup> Here is a plain indication that it was the Person of the Holy Spirit, and not any influence or principle. No greater proof could be afforded us of the Personality of the Holy Spirit than that of His dealings with the prophets, and numerous instances could be brought forward in support of this statement, but it is not necessary. The prophets not only did good, and exercised superhuman power, but they uttered sayings referring to things yet to come—matters entirely beyond their knowledge—and

<sup>1</sup> Job xxxiii. 4.

<sup>2</sup> Ps. cxxxix. 7; and see following verses

<sup>3</sup> Ezek. iii. 24.

the Holy Spirit in them must be a Person of Omniscient Intelligence. One more passage to this end will suffice: "*But I truly am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.*"<sup>1</sup> The prophet claims no merit for his own discernment; it is the power and intelligence of the Holy Spirit which do the work.

All the foregoing quotations have reference to the operations of the Holy Spirit in creation, or to some superhuman powers bestowed upon man, or put into execution through man. Was it a Person or a principle that induced men under the Old Dispensation to do the good they performed? Be the good little or much it matters not so far as the question under consideration is concerned. I shall assume, here, that all Christians are agreed that were it not for the presence in man of a spiritual principle, or, as I affirm, the Person of God's Holy Spirit in his soul, the tendency of the evil heart, and the corrupt will, and the influence of Satan would soon determine that every atom of good should vanish, and only evil remain. We learn that God's Spirit induced men to do good. "*My Spirit shall not strive with man for ever, for that he also is flesh.*"<sup>2</sup> A principle could not be said to *strive* with man, to  *dwell* in man, or "*contend with the evil in man.*" These words imply Intelligence and Power operating in man's spirit, and are like those used by New Testament writers, and distinctly refer to a Person. "*Thou gavest also Thy Good Spirit to instruct them.*"<sup>3</sup> "*When ye came out of Egypt, and My Spirit abode among you.*"<sup>4</sup> "*The Lord thy God is in the midst of thee.*"<sup>5</sup> The first passage does not refer to a select few of the children of Israel, but to the whole body which came out of Egypt, and to all these the Holy Spirit was given, not *in Person*, but as a teacher. An intelligent person is doubtless referred to here, and who will say that He who undertook to

<sup>1</sup> Micah iii. 8.<sup>2</sup> Gen. vi. 3.<sup>3</sup> Neh. ix. 20.<sup>4</sup> Hag. ii. 5.<sup>5</sup> Zeph. iii. 17.

teach the children of Israel, in addition to the other multitudinous operations assigned to, and carried out by Him, did not also impart the power necessary to perform what was so taught?<sup>1</sup> With regard to the second passage, a 'covenant' is mentioned, relating to the time when God promised the children of Israel to be their God and to dwell with them if they worshipped Him. Long subsequently, after the Captivity, God calls upon "*all the people of the land,*" without distinction, to work, implying that His Spirit was with them then just as He was with the children of Israel in the wilderness. Do not these passages point out the universality of the Holy Spirit's presence in the hearts of the children of Israel under the Old Dispensation without respect of persons? and is it not absurd to think that God made a covenant with His people without providing them with power to keep that covenant? and is it not evident that the Holy Spirit indwelt the hearts of men then as He does now? In reference to the last passage,<sup>2</sup> the Septuagint, or Greek Version of the Old Testament, gives the following rendering, "The Lord Thy God is in thee;" and it will not be out of place to mention here that the Greek Version leaves us in no doubt that God was *in* the children of Israel, and dwelt *in* them.<sup>3</sup> Paul, in quoting Lev. xxvi. 11, 12, gives the words, "*I will dwell in them,*"<sup>4</sup> thus showing that he regarded the Holy Spirit as dwelling *in* the hearts of the children of Israel. "*But they rebelled, and grieved His Holy Spirit.*"<sup>5</sup> What further testimony to the truth that the Holy Spirit was present in the hearts of men of Old Testament times, and what additional proof of the Personality of the Holy Spirit! Fancy grieving a principle or an emanation!

That the Holy Spirit dwelt in and influenced certain men is evident. "*A man in whom the Spirit of God is.*"<sup>6</sup> "*Take thee Joshua the son of Nun, a man in whom is the Spirit.*"<sup>7</sup> "*And*

<sup>1</sup> See Ps. cxliii. 10.

<sup>2</sup> Zeph. iii. 17.

<sup>3</sup> See note on 2 Cor. vi. 16, Cambridge Bible.

<sup>4</sup> 2 Cor. vi. 16.

<sup>5</sup> Isa. lxiii. 10.

<sup>6</sup> Gen. xli. 38.

<sup>7</sup> Num. xxvii. 18.

*the Spirit of the Lord came* [Heb. *was*] *upon him*" (Caleb).<sup>1</sup> These three men, Joseph, Joshua, and Caleb, and others in the Old Testament, lived nigh to God, and they had the conscious presence of the Holy Ghost in their hearts—in other words, He dwelt in them. It is a very unjust view of God's dealings with men to say that He gave the invaluable blessing of the Holy Spirit's presence to a few, whilst He left the majority of mankind to the evil influences of Satan and of their own nature. In Joseph's case, an Omniscient Person must have indwelt his mind and heart.

Weighing the evidence deducible from the portions of Scripture given above, it seems certain that not only has the Personality of the Holy Spirit been proved conclusively, but it can be shown that He did for men under the Old Dispensation all that He now does under the New. I leave out of consideration, of course, His revelation to men of Jesus, the God-man, and Christ's indwelling the hearts of believers. He convicted of sin.<sup>2</sup> He induced men to do good.<sup>3</sup> He kept men from sinning.<sup>4</sup> He convinced men under the Old Dispensation that their sins should be expiated by a sacrifice; He does so now, pointing to the Lamb of God. He dwelt in men of olden time and purified their lives; He does so now, and, as Jesus is the one Sacrifice for sin, He brings Christ to dwell within us, so that believers can claim the efficacy of His blood continually. The joy and peace in the Holy Ghost through His indwelling and revealing Jesus to us in the closeness of the relationship which exists under the New Covenant, has, undoubtedly, no counterpart under the Old; but there is no question that He gave great peace, and joy, and blessing to those of the children of Israel who walked "*not after the flesh, but after the Spirit.*"<sup>5</sup>

I cannot attempt to prove from the New Testament that the Holy Spirit is a Person; the fact is so self-evident, and

<sup>1</sup> Judg. iii. 10.      <sup>2</sup> Gen. vi. 3.      <sup>3</sup> Ps. cxliii. 10.

<sup>4</sup> Gen. xx. 6.      <sup>5</sup> Rom. viii. 4.

it has already been undertaken most satisfactorily by abler hands.<sup>1</sup> Suffice it is to say that Our Lord taught that he was a Person, and that to Him was relegated the duty of carrying on Christ's work on earth. This part of Spiritual Law in the Natural World—the order of the Holy Spirit's operations in the sense-part of the Universe—will be acknowledged by Christians generally; the task which I undertake is to make the kingdom of Nature and the kingdom of Grace one kingdom, presided over, controlled, sustained, and revived by the one Eternal Spirit of God.

<sup>1</sup> See Dr. Winslow on the Holy Spirit, chap. i.; Professor Smeaton, "Doctrine of the Holy Spirit," lecture i.

## CHAPTER IV.

### GOOD AND EVIL.

As one contemplates the Universe, and studies the order and regularity which prevails among the innumerable bodies in space, one is ready to admit that the God presiding over all creation, and who is responsible for its maintenance, is a God exercising benign government, and that there is order, regularity, and continuity under His rule. Looking at creation as a whole, in all its immeasurable vastness and wondrous variety, in the light of the foregoing conclusion, one is ready to exclaim that God is good ; and yet, if one inquires into the minutiae of life, and considers many of the physical changes around us, and the progression of things along the line of evolution, so much is seen to be out of harmony that one is bound to acknowledge that the evil which exists in our hearts, and in mankind generally, is not confined to the human race, but is to be found in all living things on the earth's surface ; and we are by no means certain that inorganic matter is not, in some way, amenable to evil and influenced by it. It may be that things are different in other habitable worlds—of that we have no precise knowledge, and must confine our remarks to the earth upon which we live ; but it is when we survey creation as a whole that God appears to us in His most benign character. When the philosopher takes a bird's-eye view of creation, noting all the movements and changes within the range of his knowledge, there is one conclusion he must draw from a study of the scientific facts, apart entirely from any

appeal to the revealed Word of God, and it is this, that only in the smaller movements and changes—the details, so to speak, of earthly things—error and confusion mar the order and good and perfection around us ; and strangely, too, this disorder is more noticeable in the domain of human life than anywhere else. We conclude, therefore, that order and regularity is the rule, and disorder the exception, so it is evident that if evil is wrought, or was originated by a god or being other than the Great Creator, all the mass of scientific knowledge gathered up to the present time, as well as the Scriptures, point to this conclusion, that the God of Good has dominion and power infinitely greater than the god of evil. And yet it appears to me that the god of evil has much more power than is generally assigned to him. This statement may become so patent that it is not unlikely some may think that the doctrine of Mill is resuscitated ; or that the Persian (Iranian) or Zoroastrian theory is revived in these chapters. But such is not the case. Whilst man is undoubtedly the grandest and noblest of God's creatures on the earth, we have only to compare his infinite littleness to the immeasurable wealth of God's creation to see that man is relatively out of the race. Although it may be an unquestionable truth that evil has the dominant influence in man, and because of his high endowment with intelligence it may appear that the Almighty Good of the Creator is masked or beclouded by reason of this dominance of evil, we have only to assume the position of the Psalmist as he said, "*When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained ; what is man ?*"<sup>1</sup> to know, that if man was all evil, he is but a microscopic speck compared with the Creation of God. It would humble us, and do us good probably, if we more frequently contemplated creation, and compared our nothingness with it.

It appears certain from the Scriptures that among the angelic creation there are good and evil spirits, so that two

<sup>1</sup> Ps. viii. 3, 4.

kingdoms exist in the unseen. Confining our remarks, however, to this world of ours, we conclude that there are two kingdoms—one good and one evil ; but it is very evident that the kingdom of good, of law, and order, is immeasurably superior in power, in might, and majesty, and dominion, to the kingdom of evil. In other words, the kingdom of evil is a subjective kingdom, and the Spiritual Law of the Holy Spirit is the Law of the King of kings. The prevalence of order and regularity in creation proves at once that the kingdom of evil is not in the ascendant generally, whatever conclusion we may adopt regarding this world of ours. Still, however, the question of John Stuart Mill demands an answer : Granted that God is infinitely superior in power to the prince of evil, why does He not crush the evil spirit and annihilate him ? Before dealing with this very trite and serious question, it is well to note that Mill, and nearly every writer of his school, is prepared to admit that God is, or ought to be, good ; and the difficulty which presents itself to thinking minds is, not so much to prove that God is good, but that being good, He could either originate evil or permit evil to exist after it was originated. No one can conceive good and evil existing side by side in the Being of God. We can realize the fact that He can be love, that He can be pure, and holy, and righteous, and just—in a word, perfection of Good—but He cannot be love and not love ; He cannot be good and evil. He cannot here make the beautiful, and there produce the abortion. We cannot picture such a Being ; and when we turn to the Scriptures to find the nature of God, we learn that He is the perfection of holiness and justice. “ *A God of faithfulness and without iniquity, just and right is He.*”<sup>1</sup> “ *There is no unrighteousness in Him.*”<sup>2</sup> “ *Is there unrighteousness with God ? God forbid.*”<sup>3</sup> The Bible leaves us in no doubt whatever, so far as its teaching is concerned, that God is the perfection of good, and that there is no evil in Him,

<sup>1</sup> Deut. xxxii. 4.<sup>2</sup> Ps. xcii. 15.<sup>3</sup> Rom. ix. 14.

notwithstanding He is responsible for the evil ; and it shows, furthermore, that God does not tempt or influence man to do evil. This latter inference is clearly indicated in Jas. i. 13. On the contrary, God desires all men to do good, and from first to last of Old Testament history we find all the promises of peace, and contentment, and prosperity linked to well-doing. God is a God of love, of justice, of mercy, and of all good, and there is no evil in Him Personally. In like manner we must conclude that the Holy Spirit is good, and that in Him Personally no evil exists. When we contemplate the omnipresence of the Holy Spirit, in the light of the existence of evil spirits, as well as of evil where He is so present, we are sorely puzzled ; but when we have reconciled, in our minds, the fact that evil is permitted by God, some of the difficulty vanishes, especially when we see the possibility of the Holy Spirit being in evil without being of it. Having concluded that the Scriptures are right, and that God the Father, and God the Spirit, as also God the Son, for they are one God, are all Good, and that there is no evil *in* Them, I will anticipate an objection to this conclusion by quoting the following passage, "*I am the Lord, and there is none else. I form the light, and create darkness : I make peace, and create evil : I am the Lord, that doeth all these things.*"<sup>1</sup> These words were addressed by Jehovah through Isaiah to Cyrus, king of Persia, who is styled the 'Anointed' and the 'Shepherd.' Dr. Cox<sup>2</sup> has remarked that these titles, applied to a heathen king, seem almost as mysterious as the announcement that God creates evil. Cyrus was of noble character, and, in a sense, the 'Redeemer' of the Jews ; but he did not believe in Jehovah as the one God. He believed in two gods—Ahuramazda, the good god, and the author of all good, and Ahriman, the evil god, and the author of all evil. Both had

<sup>1</sup> Isa. xlv. 6, 7.

<sup>2</sup> Dr. Samuel Cox has very clearly defined the genesis of evil, and his line of thought is followed in these pages.

an equal share in creation, and they had independent and separate governments. God was desirous to teach Cyrus that He had no twin-creator, no co-equal rival, and thus it was He inspired Isaiah to say, "*I am the Lord, and there is none else.*" There is *no Ahriman* equal in power to Myself; no one assisted Me in creating; I am responsible for it all—the evil as well as the good. Mysterious as the passage is, it gives us comfort and assurance, teaching us, as it does, that He Who has promised to protect and succour and save those who believe in Him must be able to do it, if the powers of evil are His creatures. The passage is comforting because God does not shirk His responsibility, and whatever our notions may be regarding the genesis of evil, God is responsible for the beginning as well as the prevalence of it.

In the dim distance of the past "there must have been a time when the Great Creative Spirit dwelt alone," a time when the Holy Spirit had no Personality apart from God, and when the only begotten Son was not begotten. Professor Drummond tells us that the Laws relating to created beings on earth are only the higher Laws projected downwards. It does appear that the one desire inherent in all living beings, viz. that of companionship and association, is a Law projected from the Higher Spiritual; and that fellowship is projected, so to speak, to us direct from the Father. Dare we see this exemplified in the only begotten Son? God desired the companionship, the fellowship, and assistance of other beings, and He created the angels. Very numerous references, both in the Old and in the New Testaments, affirm the existence of angels, who are said to be innumerable<sup>1</sup> and immortal.<sup>2</sup> How were these angels created by God? Were they like the fingers on our hands, simply units without individuality, capable of being moved singly, but having no power of volition in themselves? Were they created like cogs in a huge machine, all actuated and impelled by one driving

<sup>1</sup> Heb. xii. 22.

<sup>2</sup> Luke xx. 36.

wheel, but incapable of any movement or action unless so driven? It does not appear at all likely that the angels were so constituted. It does seem certain, however, that the law relating to *free-will* in man is 'a projection' right down from the Creator to man, and that all His creatures, whether they be archangels or angels of the lowest office and power, were endowed with free-will when they were created. Would it not appear absurd for God to be worshipped by beings who worshipped simply because they could not help doing so, and who were "mere automata, mere puppets, with no will of their own, capable indeed of reflecting His own glory back on Him, but incapable of a voluntary affection, a spontaneous and unforced obedience"? Does it not seem certain that the angels who were created first were endowed with responsibility, with individuality, with power to act in concert or independently of each other, with power to do God's bidding or to withstand it? The worship thus given, and the obedience so rendered, would alike be acceptable to God, and worthy to be received by the Great Creator. The angels at their creation were instructed, doubtless, that love to God was pure and holy and good, but that self-love was evil; that humility and obedience to God were right, and that pride was evil. With a free-will, an angel must be able to do good or evil at pleasure; but it is most probable that God implanted in the nature of the angel—as He did subsequently in man—that perfect happiness should only be found in the exercise of perfect good.

It is manifest, on reflection, that beings, whether angels or men, endowed with free-will, would be sure to use it sooner or later in the direction of evil as well as of good; and this certainty "must have been foreseen and provided for in the eternal counsels of the Almighty, that in the lapse of ages, with a vast hierarchy of creatures possessed of free-will, some among them would assert and prove their freedom by disobedience. How else could man, for instance, assure him-

self that he *was* free, that his will was in very deed his own?"

Whether it be regarded as Milton-like or not, it does appear reasonable to assume that there were principalities in heaven, and that some of the angels occupied positions of great responsibility, and those in authority having free-will could exercise it with equal readiness in the direction of self-emulation and pride. Speaking from a human point of view, we should not be surprised if those in authority were proud of the position they occupied, and if pride were thought of, and harboured, it would be likely—reasoning from our own nature—to become fixed habit in course of time; and a period would arrive when, if doing good meant dwelling in the presence of God, and doing evil meant banishment from His presence, those of the angels who had used the will in the direction of evil would eventually be turned out from heaven. Now, the Bible tells us that such events occurred, and it tells further that pride had to do with it;<sup>1</sup> but this will be considered in the next chapter. This view of the origin of evil is one which I think is rational and probable, and it does not indicate that God is the Author of evil; nor does it show that there is any evil in God: it only demonstrates that God is responsible for evil, inasmuch as He gave the angels free-will to choose for themselves. It has been asserted that the angels were created with free-will, and that some, by doing evil, lost their first estate. What was the relationship of the Holy Spirit to these angels at their creation, and what alteration occurred in that relationship after the fall? These are questions of considerable interest, and they can be answered with every probability of accuracy. Though they were spirit, their nature was not of the *Essence* of the Holy Spirit, else they would be part of His Being. They were holy, and so of the *quality* of the Holy Spirit. If endowed with free-will to act, they must have been given permission to take power to a certain extent, that extent

<sup>1</sup> 1 Tim. iii. 6.

being determined by the work they had to perform, and the responsibility of the office they occupied. This power was furnished them directly by the Holy Spirit. Free-will meant individuality, and each angel had personality. The Holy Spirit created each, and therefore held the life and personality of each. God was visible, so to speak, to their intelligence, and they lived in His presence as long as they did good; but when they became evil He was no longer discerned by them. The Holy Spirit is God in Providence, and is Omnipresent, but though the spirits of evil move ever in His presence, and He permeates their being, they have no knowledge of His presence; and this change in their experience is the result of evil-doing. The individuality of the spirits of evil is still held by the Holy Spirit, and the will to draw power from His fountain<sup>1</sup> of all power has never been revoked; and, to the extent of their endowment in their first estate, they can will that certain power shall be exerted either in the exercise of the most diabolical work, or even in the direction of good. This is the natural result of free-will.

With regard to man, the Bible states that he fell by reason of his yielding to the 'suggestion,' of an evil being from without. Let those laugh at the 'serpent' who will, the fact remains clear that temptation came to our first parents from without, and it is not at all improbable that much influence as well as suggestion was employed in order to bring about their fall. There is no question that the narrative in Genesis does not harmonize with the view that Eve thought the matter out herself and acted upon her own responsibility alone; but since the genesis of evil is regarded by a section of the community from this standpoint, and there are other opinions held respecting it, it behoves us to see how matters appear in these relations. Some think that our first parents had the opportunity to choose

<sup>1</sup> Power is but an attribute of the Holy Spirit. It is not necessary at all to assume that the spirits of evil touch the Person of the Holy Spirit—the Essence of the Holy Spirit—when they draw from Him.

either good or evil as they thought fit, and so exercised themselves in both directions, absolutely uninfluenced either in one or the other. Those who adopt this theory do away with the Personality of the Holy Spirit, and His work on men's hearts, as well as get rid of Satan. Man is thus regarded as a free agent capable of doing either good or evil, and therefore answerable for all the depravity found in his nature other than that due to inherited taint. Evil, we are told, is simply a principle.

Others, again, whilst ceasing to acknowledge Satan, or evil spirits in their personality, seem to look upon evil as an *active* principle influencing men generally. This view makes room for the Holy Spirit's operation in man ; and perhaps it is held more widely than any other, because it is not fashionable to-day to recognize the *person* of his Satanic majesty. Only a few months ago I saw a subject for the Sunday evening discourse advertised thus : " What has become of the devil ? " It is contended by some that many passages in the Bible refer to evil, either personified, or are some poetic representation in which the *adversary*, the *accuser*, the *calumniator*, or the *wicked one* figures. How far would an active principle or the 'influence' of evil account for the other references to Satan? Not unfrequently Jas. i. 14 is quoted to prove that the sin in man is either inherent, or an acquired principle, but the reference is to lust ; and no one will say that he is not enticed by that in which he finds pleasure or delight.

It has been already observed that the Personality of the Holy Spirit is often disregarded, and at the present time the tendency is to generalize the action of the forces which operate upon men's minds, whether they be for good or for evil. We do not read now so much of the Personal dealings of the Holy Spirit with men's souls as of His 'influence' upon them. And of Satan's operations upon men's hearts we hear very little ; it is evil 'influence,' a vague expression implying that evil is an active principle. As the word 'influence' is so much used in the manner indicated, I purpose devoting some little

attention to it, because it is evident that if 'influence' can exclude Satan from being associated with evil practices, it can, in like manner, dispense with the necessity of the Personal operation of the Holy Spirit in the direction of good.

What is an 'influence'? The dictionary tells us 'a power which affects men.' When one thinks of a power affecting men's minds internally, so to speak, it seems evident that that power must be usually exerted by a person, but outward 'influence' may be different. If I live close to a church, and I see persons frequently coming therefrom, and I esteem some of these persons greatly, the church may be regarded as an 'influence,' because I am reminded, when I see it, that those good people who attend it worship God. In like manner, if I live near a music-hall I am influenced to visit it by seeing the crowd coming from the building, and feeling that they must find pleasure and amusement or they would not attend; and should I once yield, even from curiosity, to visit the music-hall, untold evil might result. Mother tells me sweets are injurious to my health, but I know sugar is very nice, and every time I pass a sweet-shop I covet the sweets. Apply the illustration to Jas. i. 14, and it will be seen that similar influences are there implied of pleasure indulged and gratified, and how we are tempted to repeat what experience has taught us is pleasurable. The examples above given relate to 'influence' from without. A 'current' of electricity circulating through a number of clocks worked by suitable machinery influences them all to keep similar time. Here electricity is an internal influence. If the electric current passes through an induction coil, and a number of persons join hands in circuit, all are influenced to pull their hands asunder. Here electricity is not only an influence, but an irresistible influence. If a power were exerted either in or upon man to lead him in an evil direction, however slight the power, it would be an evil 'influence.' But all persons are not influenced—not sensibly influenced, at any rate—by evil of

all kinds—that is, by evil generally. What is true of one man's meat being another man's poison is also true of men's temptations. One man cannot pass a public-house without being influenced to go in, whilst another does not take the slightest notice of it. Temptation to evil differs widely in different persons, and if evil is to be regarded as an active principle operating in every man, then it acts very much stronger in one than it does in another, whereas it ought to act in all alike. If man is influenced to evil by an active principle within him, then the power exerted should be felt, although the will does not yield. But this is not the case. Again, the power exerted must have intelligence in it. Actions vary so much, and men are so differently susceptible. How, then, is the influence put forth, or the active principle to know when one is about to perform any particular thing? If evil is due to the 'influence' of an active principle, then God must work that influence and infuse that principle. If evil is not due primarily to the suggestion or influence of Satan and evil beings, and God does not influence men to evil, then man's heart, man's own nature is responsible for all. It does not seem possible to conclude that evil is an active principle which influences men because it necessitates that an intelligent being or beings shall superintend and exert such influence. If there is no Satan, we can only relegate the exercise of the power—the influence—to God direct; and no Christian will do this.

When we consider the second view that the evil in the world is due to the exercise of man's free-will—the result of human depravity pure and simple—we are compelled to admit that some of that depravity was inherited; and it will be discovered that 'influence' cannot yet be shelved altogether. Who will say that the babe suckled by a drunken mother does not imbibe with the milk a tendency to become a drunkard too? We are 'influenced,' therefore, and influenced alike for good as well as for evil, by the fixed habit of our parents, inasmuch as our lives are but portions of theirs. I am prepared to concede that

hypnotism has taught us more humbug than common sense, but the study of the subject has thrown no inconsiderable light upon the individual relationship of man to good and evil. The hypnotist can 'suggest' <sup>1</sup> that a person shall be good-tempered, and he will have an influence exerted upon him to that end—an influence exerted, not by the hypnotist, for he simply wills the effect, but by a power from the Unseen. If the hypnotist wills that the good temper shall be permanent, the general observer will conclude that the continued good temper has become a fixed habit. Broadly speaking, therefore, the result of continued 'suggestion' is fixed habit. Now, it will be seen that there was no necessity for fixed habit before sin was indulged in, because there must be an exception to a rule—there must be two things to choose between before there could be said to be habit. That fixed habit should result from 'suggestion' is a benign Law, and this will become very evident on reflection, for fixed habit is, in miniature, a reproduction of the Law of Continuity. Where evil occurs side by side with good, were it not for what we call the 'influence of habit,' it would be a matter of chance, absolutely, whether we did evil to-day, and good to-morrow, in any one direction; and there would be no dependence whatever upon our actions. The man who was honest might become a thief one hour, and have honest propensities the next. As continued 'suggestion' is the same as fixed habit, and men to-day possess this power to 'suggest' and to have their suggestion carried out irrevocably <sup>2</sup> by some power in the Unseen, we may conclude that the spirits in the Unseen have at least equal power of 'suggestion.' The evil 'suggested' by a hypnotist must be regarded as due to spirit influence—though it be but a human spirit calling upon the powers of the Unseen to aid in a wicked design. It is not correct, therefore, to say that evil is a principle, and that

<sup>1</sup> I am using the current psychical language of to-day.

<sup>2</sup> This conclusion is so clearly proved that no doubt need exist as to its correctness.

man is free to choose either good or evil as he thinks fit, nor is it wise to place too much reliance upon the free-will of man. If one thing has tended more than another to prove that diabolical agencies are at work, influencing men to do evil, it is the study of what we know to be true in hypnotism: If it could be affirmed conclusively that there was any correspondence between men and the spirits of the departed, as is avowed by Spiritualists, then there would be most valuable evidence added; but, whether it be due to my ignorance or what, I have not seen any convincing proof of individual spirit agency.

It must not be concluded from the above remarks that man is not an accountable being, or that he is not responsible for the evil in his life, for there is no question that *much* of our sin is of our own making. We have only to take a retrospective glance along the pathway of life to see that we might have travelled over a straighter course, and piloted our bark without grazing the rocks so often, or so frequently waiting for the tide to float us from the sandbanks and quicksands of life. The pain and sorrow, the trouble and trial we brought on ourselves; ay, and the pain and sorrow we brought on others too! We have sometimes trodden paths leading to evil wilfully; and we have so often walked heedlessly and indifferent to the guidings of the Holy Spirit and the advice of our friends. All these may be owned frankly as the results of our own production; but these, in the aggregate, represent but a small proportion of the terrible evils and depravity of the world.

It must be remembered, when dealing with this subject, that the Holy Spirit operates in man for good, and that God has so willed that the greatest joy and satisfaction shall result from well-doing.<sup>1</sup> These are two powerful inducements to right-living. Furthermore, metaphysicians tell us that man's will

<sup>1</sup> We are now referring to beings who have tried both good and evil, and once having experienced the pleasure incidental to the performance of good, might naturally be expected to try it again.

can only be regarded as free when he is using it in the exercise of good. Granting, for argument sake, that there are no evil spirit agencies inciting to evil, it may be asked, 'Why is it that man does not become more holy by a process of evolution?' It is not fair to give hereditary bias as the reason, because there is, as we have seen, bias for good as well as for evil; and the bias in either direction should be fairly balanced perhaps; but if it is concluded that it somewhat favours evil, another factor—civilization—has to be taken into account. Civilization is worth something surely—it ought to be worth much—and after a few generations passed away, the bias for evil should be so far lessened and weakened as to become practically extinct. But this is not the case, and it is a serious question to-day whether the *refined* cruelties so rampant in our most civilized centres are not far more heinous than the barbaric practices of the savage tribes of Africa. Neither the influence of the Holy Spirit, nor all the other influences combined, have succeeded in eradicating men's tempers and evil natures, let alone the selfishness which so generally prevails.

Then evil "takes the most monstrous and incredible forms. Women have been known to stab their husbands as they caressed them; priests to poison their flocks in the Sacramental wine; parents to train up their children to vice and crime; despots to sacrifice the lives and welfare of myriads to their ambition or their caprice. And where is the comfort of denying the existence of the devil, while we are obliged to admit the existence of a Messalina, a Borgia, a Medici, or of a Pharaoh, a Herod, a Nero, a Napoleon, or even while we find so many deadly evils lurking in our own hearts? We are men and women, and, if we are to have any comfort as we think of men and women whose names are a byword of infamy, it surely does not lie in denying that they were tempted by that evil spirit who is very potent with such as they; but, rather, in confessing and insisting on it, in affirming that their enormous wickedness did not spring wholly and solely from a purely

human source." What is the operation of the Holy Spirit upon the human heart for, if it be not to counteract the malign acts of evil spirits? Glance at the newspapers to-day; they are teeming with cases of the most diabolical cruelty. Think of the baby farmer, starving infants to death by slow torture, heedless of their cries or of their wretched appearance, and ask what has become of motherly feeling or of motherly instinct. Can human nature fall so low uninfluenced? It is not necessary to look to the dark ages for a Borgia, for recently we read of a woman waiting on her husband day by day, and caressing him, whilst she slowly but determinedly poisoned him! Could human nature be so depraved of itself? One cannot think so. Whatever our conclusion may be in this respect, there is overwhelming testimony, Scriptural and otherwise, that evil spirits do exist, and that they have correspondence with men's minds, suggesting evil and inducing men to perform it. Satan and his work will be considered in the next chapter.

## CHAPTER V.

### SPIRITUAL LAW (SATANIC).

It has been noticed in the last chapter that in the dim distant past angels fell from their high estate, and that by their exercise of will in the direction of evil, sin was generated, and a principality or kingdom of evil formed. Assuming that these fallen angels are excluded from heaven—‘cast out’—it is only reasonable to conjecture that they have some form of government, and that they have a prince ruling over them. In the Revelation we learn that Michael and his angels fought against the dragon and his angels, and, whether this statement is pictorial or not, it does seem most probable that the angels had a principality and a prince before they fell and were banished from heaven; and that this prince, by reason of his superior power, has continued to rule the kingdom of evil ever since. This prince is Satan, the devil, the old serpent, the dragon. All that now should remain to be said in reference to the prince of evil is, to describe the operations and laws relating to his kingdom; at least this is what strikes one primarily. It is very questionable, however, if the personality of Satan is not more disregarded to-day than the Personality of the Holy Spirit; and, although it is not my intention to quote many passages of Scripture in detail to prove that Satan has personality, I feel that it is incumbent upon me to bring forward some biblical evidence; and also other collateral testimony which modern science, either psychical or physical, has revealed to us. In the sixteenth, seventeenth, and first

half of the eighteenth century Satan was not only regarded as a person, but he and his angels were in every evil work—the prime movers and originators of everything that was evil. It is to be feared that man's accountability was almost lost sight of, and there is no doubt that for a long time after the Reformation Satan was credited with much of the evil which was the result of man's own making. During the last century a reaction set in, and the very existence of the devil was questioned; and, as already noticed in the last chapter, evil was regarded as a principle, and 'influence' was substituted for the person. Everything which savoured of 'spirit' was relegated to the region of superstition; hence a belief in Satan was ridiculed, and it has gradually got out of fashion to speak of Satan as a real personality or real spiritual being. Under these circumstances it is necessary to bring some proof forward in favour of a kingdom of evil, ruled over by a prince; but more especially is it essential for one to show that that prince and his angels are soul-parasites, seeking to lead men to perform evil, and to bring them into subjection under evil spiritual law.

If the task of proving the Personality of the Holy Spirit, even from the Old Testament, was regarded as unnecessary labour, the effort to show that Satan is a person is still more unwelcome, not because of the difficulty of the subject, but because it has been already undertaken by much more competent hands. Whilst some of the references to Satan, both in the Old and in the New Testament, are admittedly pictorial, the fact remains that if all the portions of Scripture which mention Satan and his angels, and which are not pictorial, be cut out of Holy Writ, then the pages of the Bible would be so honey-combed that the reader would be astonished at the result. There is no necessity to include passages like those in Job and in the Revelation when dealing with the subject in hand, but only those which are clear, and not poetic or dramatic. Take this as an instance: "*But Peter*

said, *Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?*"<sup>1</sup> The proofs adduced will be condensed to a small limit, and brought forward without further comment. The following passages relate to angels falling from their first estate:—Jude v. 6; Dan. x. 13; Rev. xii. 7. Although it may be contended that two out of the three quotations are difficult to be understood, and the chief reference in them is to a leader of insurrectionary angels, yet it is to this prince or head of the evil angels that attention is primarily directed. It will be seen from Rev. xii. 9 that the *dragon*, *Satan*, the *devil*, and the *old serpent* are synonymous, and that Satan is here stated to be the head over the evil angels; but this important fact does not depend upon this passage only for proof, as we shall see directly. All I wish to deduce from the text is, that these names refer to a being called Satan, which means 'adversary.' That the word occurs other than a proper name—as when our Lord said, "*Agree with thine adversary quickly*"—is well-known; but in the majority of instances it is used as a proper noun. In the Old Testament there are not more than four or five places where Satan occurs as a proper name, and other instances are found in which an adversary is implied.<sup>2</sup> As a proper name Satan is met with in the Book of Job i. 6–12, and ii. 1–8. The Book of Job is regarded by many as a poetic or dramatic production of Hebrew genius, but the passages referring to Satan in the prologue have their counterpart, in some measure at least, in other books of the Bible, for imagery of the same kind pervades much of the Scriptures; and although it is probable that the exact circumstances related do not cover all the facts, there is unquestionably truth in them. I have no intention to defend the inspiration of the Book of Job, or to pin my faith of the personality of Satan upon its testimony. On the contrary, it is admitted that no more can be adduced from the narrative than that Satan roamed the earth, that he was the adversary

<sup>1</sup> Acts v. 3.    <sup>2</sup> Num. xxii. 21, 22; 1 Sam. xxix. 4; 1 Kings xi. 14.

of good (if not of God), and that he was God's messenger to perform evil. Perhaps 1 Chron. xxi. 1 cannot be construed to mean more than the references in Job. The same may be said also of 1 Kings xxii. 19, 22; but the fact must not be forgotten that the repetition of such testimony tends to prove conclusively that Satan was regarded as the chief, or the selected adversary of good during this period of Israelitish history. In Zech. iii. 1-5 the prophet sees Joshua the high priest standing before Jehovah, and Satan (or the accusing spirit) standing at his right hand to accuse him.

It has been contended that the Old Testament does not afford us evidence—especially the earlier Hebrew Scriptures—of the impersonation of evil by Satan, and that they do not show Satan to be at war with Jehovah. It is stated, too, that Zech. iii. 1-5 and 1 Chron. xxi. 1 indicate that the writers of these books had borrowed their ideas of Satan from the Persians during the Captivity; and that in these passages Satan is only another name for Ahriman, and that the Iranian or Zoroastrian theory became gradually but more fully developed as the years passed away, and the advent of Christ became nearer. If the Books of Chronicles and of Job be taken as written about the time of the Captivity—and I believe Job was undoubtedly written earlier—it is not right to infer that the Hebrews derived their ideas of evil spirits from the Persians. A reference to Deut. xxxii. 17; Lev. xvii. 7; Ps. cvi. 37, and other texts in Isaiah and Jeremiah will show that the ancient Hebrews believed in demons. It will be well, however, to deal here once for all with the Iranian or Persian theory. The evil god Ahriman, according to the Persian belief, was co-equal and co-creator with the good god Ahuramazda. In no part of the Bible is Satan stated to be co-equal with God, and in no part of the Bible is he set forth as having any part in creation. According to the Persian system Ahriman carried on an *even* warfare with Ahuramazda, but in the Christian religion, as indeed equally under the Old

Dispensation, God is all powerful, and has cast out Satan from heaven. The fact, too, that Christ ruled Satan (although subject to be tempted), and said, "*Get thee behind Me,*" shows that the Bible view of the prince of evil has little in common with the Ahriman of the Persians.

Let us now turn to the New Testament, and in considering the teachings found there concerning Satan, it may not be out of place to mention that objection is often taken to the fact that there is considerable development in the power and scope of his work in these later Scriptures. Whilst this is an undoubted truth, there is no necessity to regard such revelation with suspicion, for development is just in harmony with the scientific and even the Agnostic ideas of to-day. All thinking persons believe more or less in the doctrine of Evolution, and Satan, by long continued practice, may well be expected to have become more and more proficient with the lapse of centuries. After his fall his hatred of good and God increased and developed. That he had the power of affecting men's minds in Old Testament times is plain from the instances already mentioned—a lying spirit in the mouth of Ahab's prophets, and moving David to number Israel. There is no reason to doubt that if he executed any commissions for Jehovah he possessed the power for so doing; and it ought not to awaken any surprise in us if he eventually developed the faculty of acting upon men's minds on his own account, simply for the love of evil, for mischief-sake. "*Every one that committeth sin is the bond-servant of sin,*"<sup>1</sup> and the devil, being the greatest sinner and the author of sin, was, consequently, the greatest slave. Again, as time passed, and knowing, as he did, that Jesus would eventually assume human nature and become flesh, it is not difficult to understand that Satan would try to seize human minds and spirits with a view of frustrating the Divine plan. Another reason why Satan's character is not more fully delineated or developed in the

<sup>1</sup> John viii. 34.

Old Testament is probably due to the difficulties experienced in trying to keep the Israelites to Monotheism ; hence the personality of Satan, and the fact that he has a kingdom under him, were kept in the background in the same manner as the Personality of the Holy Spirit and His work.

What is the New Testament teaching with regard to Satan ? It is that Christ Himself styles Satan a person, and shows beyond doubt that he is not evil personified, but that he is an evil spirit, and the prince of evil spirits. The passage in Matt. xii. 24-29 reveals this clearly. It is well known that the teachings of the Scribes and Pharisees were very faulty and erroneous, and our Lord frequently referred to their teaching, and censured the inaccuracy of it. He upheld truth with perfect constancy. In the verses just mentioned the Power by which Jesus cast out devils, and our Lord's reply to the Pharisees, afford us absolute proof that Christ assented to the truth of their being demons, and that these demons had a prince over them. Furthermore, He stated that the prince of the demons was Satan, and that he had a kingdom. There are, therefore, two kingdoms mentioned by Christ—the kingdom of evil and the kingdom of God. In John xii. 31 ; xiv. 30 ; xvi. 11, the Saviour refers to the "*prince of this world*," and although something can be said, appositely, with regard to the first passage bearing upon death, a comparison of Heb. ii. 14 will show that the 'prince of this world' is none other than Satan himself. Our Lord, too, mentions in another passage<sup>1</sup> that Satan had once resided in heaven—"I was observing Satan as lightning fallen from heaven" (Farrar). It would seem from the text that our Lord warned His disciples, who were rejoicing that the demons were being subjected to them, to be careful lest they should be puffed up with pride in consequence of the power they received from Christ, and thus give rise to their spiritual fall, as it did in the case of Satan. It has been shown that Jesus recognized that there was a leader

<sup>1</sup> Luke x. 18.

of evil spirits, and that he is the ‘ prince of this world ’ and Satan. The New Testament writers add to the titles already given. In 2 Cor. iv. 4 Paul styles Satan the “*god of this age.*” In Eph. ii. 2 he is called the “*prince of the power of the air ;*” and in Eph. vi. 11, 12, the devil is regarded as the head of principalities and powers and the world-ruler of this darkness. In Matt. xxv. 41 the devil is described as the prince of evil spirits ; and in the passage given immediately before rulers and principalities are mentioned, and numerous other texts might be quoted proving the same points. We see, therefore, that there is abundant evidence in the New Testament in favour of the existence of evil spirits, and that there is a prince who rules and governs them, and that this prince is usually styled Satan or the devil. It is contended by some that in the light of the Old Testament this prince of evil spirits cannot be said to be man’s dire enemy. Whilst this conclusion is open to question, there is no need to dwell upon it, as the evidence of Satan’s work is so conclusive in the New Testament that no reference will be made to the Old in support of it. No one doubts that *evil* is in the world, or questions, probably, that it may have been in it before historic times. Abundant evidence exists in the New Testament that Satan is not only the prince of demons, but that he is man’s deadly enemy also, using his great power and that of his angels to corrupt man’s nature, and make him as wicked as himself. We learn that he tempted Christ ;<sup>1</sup> that his angels possessed men’s souls ;<sup>2</sup> that he obtained, ‘ by the asking,’ Peter, and doubtless all the apostles, that ‘ he might sift them as wheat ’—and we are told how he did sift them ; that he put it into the heart of Judas to betray Christ ;<sup>3</sup> that he subsequently entered into Judas ;<sup>4</sup>

<sup>1</sup> Matt. iv.

<sup>2</sup> Luke iv. 33-41. The modern view, somewhat prevalent at this time, that demoniacal possession was only a disease of the mind or body is not tenable. In Matt. iv. 24, and in Luke, being possessed by devils is distinguished from all other diseases. See note to Matt. iv. 24, in “ Cambridge Bible for Schools.”

<sup>3</sup> John xiii. 2.

<sup>4</sup> John xiii. 27.

that he hindered Paul.<sup>1</sup> With regard to men generally, the "*wicked one*," Satan, and the devil, three names for man's direst enemy, appear in the parable of the sower; and in this Satan is said to watch men's souls with the most evil intent, snatching away the good seed as fast as it is sown in the heart of those who are led captive by his will. Nor is this work of Satan said to belong to New Testament times only, for John tells us<sup>2</sup> that the devil sinned from the beginning, and this 'beginning' refers to the creation. That there is a close union between sin and the devil is seen in this passage: "*He that doeth sin is of the devil.*" Of Cain it is said, he "*was of the evil one.*"<sup>3</sup> Jesus said the Pharisees were of their father the devil; and although some portions of these passages may appear poetic, the meaning is, nevertheless, very plain. Here is an instance, "*He is a liar, and the father thereof.*"<sup>4</sup>

Any one who has closely studied these portions of Scripture, and the many more which abound therein, must conclude, I think, that Satan has personality, that he is the prince of the evil angels, that he and his adherents tempt men to sin and intrigue powerfully to destroy all good from men's hearts. This latter point is mentioned in Eph. ii. 2, "*The spirit that now worketh in the sons of disobedience.*" The word translated 'worketh' means worketh energetically. After concluding thus, and taking note in how many instances Satan is presented to us in the poetic or dramatic form in the New Testament, as well as in the Old, one is forced to admit that the Satan of the Gospels and Epistles is the Satan of the Old Testament, and that the part which Satan plays in the prologue of Job is not only repeated in Isa. xiv., and in other instances, but the same imagery is to be found in the New Testament as well. The passage, Luke xxii. 31, 32—the correct translation of which, according to Dr. Farrar,<sup>5</sup> is, "Simon, Simon, Satan hath gained you by asking," that he

<sup>1</sup> 1 Thess. ii. 18.<sup>2</sup> 1 John iii. 8.<sup>3</sup> 1 John iii. 12.<sup>4</sup> John viii. 44.<sup>5</sup> "Cambridge Bible for Schools."

may sift you as wheat—brings us again face to face with the imagery of Job. It appears as if Satan presented himself before God, and demanded Peter and the rest of the apostles—the word *you* being plural. The imagery of Rev. xii. is also very vivid, and the *old serpent* in v. 9, taken together with 1 John iii. 8, will show how fully John believed in the history of the Creation as it is presented to us in Genesis.

No reference has hitherto been made to the part which Satan played in the temptation and fall of Adam and Eve under the guise of the serpent; but having noticed the character of Satan and his work, as the arch-fiend and dire enemy of souls, some brief allusion will be made at this point. The language of Genesis is ambiguous, doubtless, and some of the remarks refer primarily to the animal. There never was a time, probably, in the history of our country when the power which some men possess over animals was used or manifested to so great advantage as to-day. Performing lions, bears, kangaroos, wolves, leopards, hyænas, and elephants do what they are bidden by their trainers with such striking obedience, and such astonishing astuteness, that it is only speech on their part that is wanting to make them human. Now, it is well-known that the hypnotist can suggest to the hypnotized that he shall hear one speaking to him, and he hears the sound of speech without human voice articulating. No thinking man will say that Satan does not possess as much power as the hypnotist,<sup>1</sup> and it will be seen readily that Satan could easily 'suggest' to Eve that she should hear speech which Satan caused to appear as coming from the serpent. If Eve heard a voice, and saw nothing from which the voice proceeded, she would be far less likely to notice it than she would if it proceeded from the serpent. It seems likely enough, then, that the tempter used the animal to work out his hellish designs. The fall is not mentioned with a view to prove the personality of Satan, but in order that it may be shown that Adam's loss was Satan's gain. Adam possessed

<sup>1</sup> Not a few persons think the hypnotist gets his power from the devil.

power over all created things on the earth before his fall,<sup>1</sup> and it seems reasonable to give him at this time, in his pristine purity and perfection, the title of 'prince of this world.' Satan was the mouthpiece, so to speak, of the serpent 'suggesting,' not thought, simply, but even thought conveyed by sound in imitation of speech ; then, when Adam fell and sin came into his life, and death came as the result of sin, Satan vanquished Adam and wrested the principedom of the Universe from him. Hence the name our Lord applied to Satan, 'prince of this world,' was indeed appropriate ; and when Jesus said that the "*prince of this world is judged*," he meant not only that the prince of evil is judged, but that He gained the victory over *death*, which fell upon men by reason of Satan's dominion being established.

It is claimed that conclusive testimony has been brought forward to show that the Bible demonstrates Satan to be a person, and that evil is due to him primarily, and that he works evil in men's hearts ; furthermore, that life is one continual warfare, because the influence of Satan and his angels is not exerted fitfully or spasmodically, but powerfully and continuously. We are not without direct testimony from living witnesses that temptations come apart from their own nature, bias, or habit. This conclusion has been drawn by saints of all ages, from the first century to the present time. I do not press the evidence given during the period when superstition was so rife, nor attach much importance to Luther's experience in this particular, as some of his conclusions were probably erroneous.<sup>2</sup> He said, "Early this morning when I awoke the fiend came and began disputing with me. 'Thou art a great sinner,' said he. I replied, 'Canst thou not tell me something new, Satan?'" But the most

<sup>1</sup> Gen. i. 28.

<sup>2</sup> In the light which the study of what is true in hypnotism has revealed to us, one might almost conclude that hypnotic suggestion was at work in his case.

saintly men and women of to-day affirm, and even judges and statesmen have affirmed, that they have been greatly influenced to err against their inward conviction of truth in directions where there was no natural bias whatever. Men and women who revelled in the worship of God and in His praise have met with opposition in their hearts which they were certain was not of their own making, as these influences moved in that part of their nature possessed by the Holy Spirit, and in which the heart's desire was for good.

The Scripture tells us of good angels watching over us. Can we sweep away the evil angels, and still believe there are good guardians around us, whilst sin is so rampant and the world so full of misery, of suffering, and of sorrow? No; one is almost impelled to remark that the good angels are not doing their duty; but whilst this cannot be said, there seems scarce room to question that the spirits of evil neither slumber nor sleep.

Then there is strong evidence of evil in nature generally, and evil exerted, too, by beings possessed of much power. "*The whole creation groaneth and travaileth in pain together.*"<sup>1</sup> Yes, undoubtedly. Regard for a moment the Holy Spirit in creation as the Upholder and Sustainer of life, and notice 'sport' among plants, and the irregularities in the vegetable world. Look at the parasites which suck the blood, so to speak, of trees, and live upon them—such, for instance, as the mistletoe upon the apple, the poplar, and other trees. Note the astounding ravages of the ichneumon among insect life, the wholesale destruction of larvæ by larvæ and beetles in our ponds at spring-time, and in a thousand other ways. Look, again, at the abortions in the animal region, and even among human beings, and can one help concluding that some malign and evil powers have marred much of the beauty and perfection of the Holy Spirit's operations? And these evil beings have power and control over nature<sup>2</sup> which men to-day are loth to

<sup>1</sup> Rom. viii. 22.

<sup>2</sup> See Job i.

relegate to them, and, by reason of their endowment with free-will and abandonment to malign propensities, strive with all their power to blast and stultify God's beneficent and otherwise superb and perfect handiwork. At no period of the world's history, perhaps, was this intense activity, this determination to frustrate God's purpose more potent than just after Pentecost, when special powers were received by the apostles and others for the formation of the Christian Church. So subtle were the forces surrounding the early Christians, that it was absolutely necessary some means should be provided to discover whether Satan did not have a share in the prophecy, in the works, and in the beliefs of the converts; and experience soon taught the apostles and others that he had. Fortunately for Christianity, Christ did not leave His disciples orphans. The Holy Spirit was in men; and He counteracted the designs of the evil one by giving special powers of discernment to certain in the Christian body. In 1 Cor. xii. 10 special reference is made to this endowment, and it is here called "*discerning of spirits.*" Chrysostom wrote, "For there was at that time a great diversity of false prophets, the devil ambitiously striving to plant in rivalry by the side of God's Truth his own Lie."<sup>1</sup> There seems no reason to doubt that this period was characterized by intense activity on Satan's part, and it is not difficult to see that he gained a large measure of success.

Our evidence in favour of the existence of the prince of evil is not yet exhausted. On the lower creation, and indeed upon man even, there are parasites which infest and tenant the human body, living upon the vitals of men and of animals. Is it too much to say that human minds and souls, reasoning by analogy, have spiritual parasites infesting even these? I think not. Much as the question is shelved, it has been proved conclusively that some men have the will-power to hypnotize their fellows, bringing their minds, and spirits, and wills into subjection, and thus form a kind of dual existence

<sup>1</sup> See "Speaker's Commentary" on 1 Cor. xii. 10.

with them. It is admitted on all hands that persons who have been repeatedly hypnotized become mere automata in the hands of their hypnotists. Can we conclude that Satan has less power than the hypnotist? Must we not rather admit that this evidence from hypnogeny is strong testimony in favour of the existence of evil spirits, and of the fact that there is mind-parasitism exercised by Satan and his angels?

Concluding, therefore, that no 'influence,' without intelligence to apply it, will account for the evil in man, and that man's own heart cannot be responsible for the terrible depravity which exists, the question arises that if Satan tempts men 'how can he manage to reach every one, seeing that he is not omnipresent?' It is admitted unreservedly that Satan is not omnipresent, and the Bible does not lead us to infer that he is; and it is conceded that his being—his person—may not be of considerable dimensions. But there are probably innumerable evil spirits. One writer has suggested they are so numerous that three thousand could be spared to possess the man whose name was 'legion.' There is no necessity to conclude that they are so numerous. If it is conjectured that the fifteen hundred millions of population on the earth's surface is so great that there are not enough evil spirits to carry on the crusade, and that some of the evil spirits would be so far away from their chief, Satan, as to be beyond his reach of communication, such objections are easily answered. During hypnotizing exhibitions it has been frequently demonstrated that one hypnotist can keep a score of persons under 'influence;' and professional men, like Dr. Tuckey,<sup>1</sup> use hypnotic power upon their patients without regard to their number. It need not be questioned, therefore, if *men* can 'suggest' to others that certain things shall be done—and they *must* be done—and that *numerous individuals* can be 'influenced' by *one* person, Satan can keep a far larger number under his

<sup>1</sup> *Contemporary Review*, November, 1891.

control; and there is no telling the extent of his dominion over, and correspondence with, men's souls.

With regard to the difficulty of communication between Satan and his angels, it can be shown that no such difficulty exists. It was stated, and endorsed by Mr. Stead, in the Christmas number of the *Review of Reviews*, 1891, that telepathy, or mind-transference, has been exercised between Britain and the Antipodes.<sup>1</sup> Are we to expect that the spirits of evil have anything short of such correspondence? Is Satan the 'prince of this world' and the 'prince of the power of the air' without having dominion over electricity, and using it, not along wires as we do, but by projection, so that whatever he wishes to communicate to one or all of his angels is transmitted in the fraction of a second? Here, then, is instantaneous correspondence, doubtless perfect, accurate, and absolute. We are looking forward (Prof. Crookes says) to a not distant period when we shall draw all the electric energy we need for light, heat, and power direct from the 'ether.' Has Satan not used these forces all down the ages? What need be said further? Satan is not omnipresent, but his system of correspondence with his subordinates is doubtless perfect and instantaneous; and we may be certain that each evil spirit can exercise such a parasitic influence upon the mind of a single individual, or perhaps even upon a hundred at once, that the agency of evil is as perfect and complete in the farthest point of Satan's dominion as where he himself reigns as the prince of the demons. When one thinks of the great power of Satan, does it not seem certain that the evil influence of the devil and his angels must of necessity be counteracted by beings who desire that good shall reign, and prevail in men's hearts? and do not such considerations as these enable us to see how the sudden changes in men's character, and the evil influences in nature

<sup>1</sup> The writer does not believe in telepathy as generally explained. Mind does not act upon mind. See p. 161, and chap. xix.

generally, may be due to the concentration of the powers of evil upon some determined point in order to deliver an onslaught? Does not the belief in angels at all tend to prove, since man has fallen or since evil is in the world, that there are evil angels as well as good?

With regard to how evil spirits note our actions and reach our inmost souls, two considerations suggest inquiry. It used to be thought, and most persons who believe in Satan conclude now, that there was a sort of dual-link between the spirit of evil and the one that is tempted. Hypnotic possession is generally regarded as a dual existence where two minds are linked together along the mind-ether, the operator being the dominant. In like manner the spirits of evil are regarded as dominants, as far as this, at any rate, that they read men's thoughts and influence men's actions, and, in one light, there is a similar dual-link. I have endeavoured to show in chap. xix. that hypnotists learn respecting those they can hypnotize, and influence men's minds by 'suggestion,' because they have been endowed with the power to will that the region in the unseen where all knowledge is, so to speak, in the air, shall be, to a slight extent, open to them. Furthermore, they can will that certain things shall occur to men, and they occur. There is neither contact of mind nor of body necessary between the hypnotist and the hypnotized, because a power in the unseen carries out the will of the hypnotist. What or who that power is I cannot say. From analogy we conclude that the spirits of evil possess this power to will that certain things shall occur to men's minds and souls without contact with those minds or souls, and we should conclude that their 'suggestion' was like the hypnotist's, bound to result, unless it was counterbalanced or 'ordered down' by other beings who were endowed with similar will-power. From our Lord's own reference to good angels it is only reasonable to assume that these 'order down' the suggestions of the spirits of evil, but they do not 'order down' all.

It is not at all improbable, notwithstanding the different explanation I have given to so-called thought-transference, that there is a medium of correspondence between all minds open to beings so subtle and tenuous as the spirits of evil. It is possible, too, that evil spirits are endowed with powers and qualities even more remarkable than have been hitherto assigned to them, and that they can not only link themselves to man's spiritual nature (mind and spirit), but they can also pass through mind and spirit, and pervade it in the same way as they can pass through solid matter. Electricity, we know, can permeate solid material, and it is not unlikely that evil spirit essence is so much more subtle, refined, and tenuous compared with the *substance*, so to speak, of men's minds, that spirits pass through them, and in them, without giving any indication of their presence to the individual. Angels are a higher creation than man, and the spirit essence of their being is of so refined and tenuous a character compared with man's spirit, that evil spirit can be right through and inside of man's spirit, so to speak, without man's knowledge. I will attempt to illustrate the point. A copper wire is perfectly solid, it is compact and without any interstices, but electricity passes through it, and pervades it with ease. Yes, but electricity is practically immaterial. Just so. Now imagine man's spirit to be the copper wire, and evil spirit essence to be electricity, and there is an example of what is meant. In this case the evil spirit could not only link itself to a man's mind so as to have correspondence, but also occupy, by a sort of intermingled tenancy, all portions of man's nature.

Satan's aim, since the creation of man and his fall, appears to have been directed towards the extension of his kingdom by the reception of men who had acted upon his 'suggestion' during their lives on earth. It is a remarkable fact that when our Lord, thirty years after His Incarnation, went about His ministry, He found evil incarnated awaiting His exorcism, and many remarkable instances are on record which tend to

show that demoniacal possession was something more than ordinary disease, and that it is not extinct to-day.

This chapter, long as it is, cannot well be closed without a word of reference to eternal punishment. The Bible says that those who do evil in this life, and die unpardoned without faith in Christ, will have to pass eternity in the same region as the devil and his angels. What of the 'larger hope'? Is there eternal punishment? These questions are much perplexing men's minds to-day, but it is not my intention to deal with Spiritual Law after death. Every one must admire the words of the poet Tennyson, and men are supposed to have more charity if they embody them in their creed :—

“That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete.”

Some of us have these words deeply embedded in our minds ; but whilst there are glimpses of universal salvation in texts of the Bible, the weight of testimony is decidedly against such hope, and no truth is taught more definitely than eternal punishment. No doubt the want of proper teaching in reference to the grades of punishment, and the 'many mansions,' alike in the world below as in the world above, has led thinkers to regard with horror the teaching that moral men, philanthropists, and good citizens, will be tormented in association, and huddled together, with murderers and demons. The Bible does not teach this, for there are to be few stripes for those who deserve few, and many stripes for those who deserve many.

From Rev. xx. 2 we conclude that evil spirit law is not to be continuous on earth, and that there will be a time when it shall cease temporarily. If that is to be so, let us pray earnestly that the time is not far distant.

## CHAPTER VI.

### ANGELS AND SPIRITS.

WHEN the Bible student thinks of good and evil, or of the powers or forces connected with them, he generally sets the Holy Spirit on the one hand, and Satan on the other. It is very rarely that the good angels are brought forward, because they are of so secondary a nature compared with the Holy Spirit, and are simply those "*that fulfil His word, hearkening unto the voice of His word.*"<sup>1</sup> Hence it is that our considerations of the good angels come after those referring to Satan, not so much because they are less important than the spirits of evil, as because their operations are merged in the Holy Spirit, much in the same manner as we regard the works of the kingdom of darkness as the actions of Satan. If we are strong believers in the doctrine of free-will, it must become evident, on reflection, that the operations of the holy angels are most essential to our well-being for the following reasons :—(1) God allows the use of power to evil beings as well as to good. There could be no free-will if it were not so, and it is difficult for us to discover how far God Himself, Personally, can interfere on our behalf without at the same time abrogating the Law of free-will. When God's desire to help the suppliant is expressed, it is easier for us to see that free-will would be upheld if the angels carried out God's wishes instead of His doing them Personally by His Holy Spirit. (2) We have noticed how far fixed habit was in accordance with the Law of Continuity. We may regard this continuity for *good* as due to the combined action

<sup>1</sup> Ps. ciii. 20.

of the holy angels. The '*tug of war*' is a very familiar athletic sport to-day, and if we style the '*tug of war*,' *fixed habit*, and place the good angels at one end of the rope, and the evil angels at the other end, then we may form some idea of the balance of forces operating in men's minds for good and evil. From the foregoing points of view the doctrine of free-will is rendered more tenable; but, as before noticed, all the operations of the good angels are generally merged in the Holy Spirit, from whom they derive their power to act for good.

The meaning of the word angel is 'messenger,' and angels are thus defined: "By the word angels we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is, 'to do Him service in heaven, and by His appointment to succour and defend men on earth.'"<sup>1</sup> With regard to the nature, the spirit-essence of the angels, the Bible tells us very little. This is only what was to be expected, inasmuch as the Holy Spirit is so little defined. In the paragraph above quoted, the angels are said to be of a nature far removed from man. I cannot say from whence the conviction comes, but I have always regarded the angels as composed, so to speak, of spirit much more highly refined than man's; and in the last chapter it has been surmised that the spirits of evil may possess the property of passing through man's spirit by reason of their more tenuous nature. This thought of a more ethereal spirit character came, primarily, from a consideration of God's Omnipresence by His Spirit. The nature of Holy Spirit must be so refined as to permeate and be present in all other spirit, as well as matter, without His presence being of necessity manifest. Evil beings are said to roam the earth, while man lives on it, and matter, or mind, is probably no hindrance to them. It is not assumed that the evil angels had the tenuity or the rarity of their spirit changed when they fell; on the contrary, in these pages the good and evil

<sup>1</sup> Smith's "Dictionary of the Bible."

angels are regarded as being composed, so to speak, of spirit of like tenuity. We have already mentioned the fact that the angels when they were brought into being must have been composed of spirit-essence different from that of the Holy Spirit, and, therefore, of substance, so to speak, permeated by the Holy Spirit. In other words and human language, the spirit essence of the angels had slight materiality.

Man's mind and spirit have been regarded as composed of spirit yet more *material* in character than that of the angels, either good or evil, and it is suggested that the good angels can pass through man's spirit, because they are so much more refined in essence. Some may think that there is no evidence to justify such an assumption ; indeed, Luke xx. 36 appears at first sight to negative the view. But the "*being equal to the angels*" has reference to immortality and not to spirit-essence.

There are a few thoughts, however, clustering around this subject which one may be justified in bringing forward even in reference to beings so far removed from us in intelligence, and about whom so little is revealed in Scripture. And these expressions may tend, in some slight measure, to show that the spirit-essence of the angels is more refined than that of our mind and spirit. Are angels corporeal beings? If they are, their bodies are sufficiently immaterial to pass through matter. The glorified body of our Lord is of this description. "*A spirit hath not flesh and bones,*"<sup>1</sup> Christ said. I do not think, however, there is much evidence of the angels being corporeal. The fact that Paul states<sup>2</sup> our bodies shall eventually be like Christ's resurrection body, does not appear to throw any definite light on the subject, as there is no reason to believe that man, being a separate and distinct creation, will not ever remain separate and distinct from the angels. In what lies the necessity for angelic corporeality, and of what value would a body be to them? They have spirit form, doubtless ; their very individuality is a surety of this, for just as the stars differ in

<sup>1</sup> Luke xxiv. 39.

<sup>2</sup> Phil. iii. 21.

glory, so do the angels differ in position and influence. Yes, the fact that they have individuality necessitates that they have form, and the fact of their finite character indicates a limit to the size of that form. It is not easy for *us* to see how they can exist without bodies, but we should put ourselves in their place to be able to understand their position, and this, I fear, we cannot do. If our bodies are taken away altogether, our individuality remains. To the angels who never walked, and who therefore need neither legs nor arms, one cannot see the necessity for such apparently useless and hindersome appendages.<sup>1</sup>

I will not surmise further upon this question, but conclude that there is a spirit form. In heaven, however, the word 'form' is not found in the dictionary, if I may use the simile, because there is no bodily eye, no eye of flesh, there; and things which *appear* to us now, by reason of our materiality, will no longer have *appearance* there. This conclusion brings us to a point of considerable interest. What of the intelligence, the mind and soul and spirit of the angels? Let us contemplate the case of a soul redeemed who has crossed the river and gone to be "*For ever with the Lord.*" That soul is at present *in* heaven, according to the popular view, in the presence of the holy angels. Wherein does the spirit of the departed differ from the angel spirits? Difficult questions, these, yet I think there is some light shed upon them. Here, on earth, man must have mind to store knowledge, memory to recall that knowledge, and soul, in a sense, for living the higher life. But the angels do not want these, and we cannot conclude, I think, that they have them. Mention has been made of those remarkable talents with which men have been

<sup>1</sup> Some of the animalculæ have ciliated 'heads,' and also tails which can grip hold of matter to afford 'anchorage.' When these decide upon a roving expedition, they withdraw their head and tail, and, by reason of their mobile nature, roll themselves into a ball and away they go. It is not difficult to surmise that when the angels assumed human form their 'spirit' could adapt itself to any shape.

endowed, like the wonderful calculating faculty possessed by Bidder and others. It has also been mentioned that some men have the striking endowment of being able, to a certain extent, to dip beneath the surface of earthly knowledge, and get a glimpse into the 'unseen,' where all knowledge of things general is an open book. And we may be certain that if mortal men have had this fountain of all knowledge, in the slightest measure, within their reach, the angels have always drunk of it to their full. They do not know all things—they probably know nothing of themselves any more than we do—but it is an element of angel nature that they have the will-power to open the gates, so to speak, and drink of the fountain of all knowledge at will. It is not assumed that they have omniscience, and know all things relating to the inner consciousness of the Trinity, for we are expressly told that this is not the case. Christ said, "*But of that day and hour knoweth no one, not even the angels of heaven.*"<sup>1</sup> This passage clearly limits the knowledge of the angels, but it is given in a form which leads us to conclude that they possess knowledge infinitely greater than we do. With regard to the salvation of men, it is said, "*which things angels desire to look into.*"<sup>2</sup> It seems probable, therefore, that excepting the knowledge relating to the inner counsels of the Holy Trinity the angels have all knowledge open to them; and it follows, in consequence, that what we call *mind* is no part of angel-spirit-essence.

If the angels have no mind, memory will not be necessary to them either. They simply desire to know anything, either past or present, and they discern at once. No pondering, thinking, or contemplation is necessary in reference to knowledge; it is an open book to their intelligence. They have not to store up the knowledge they have gathered, because to them there is no gathering; the fountain is always open to them, and the things of earth are known in heaven without

<sup>1</sup> Matt, xxiv. 36.

<sup>2</sup> 1 Pet. i. 12,

any beings visiting us, and touching, so to speak, our intelligence, by simply opening the records where all knowledge, alike of earth and heaven, is stored. Christ said of little children, "*in heaven their angels do always behold the face of My Father which is in heaven.*"<sup>1</sup> We must infer from this passage that the angels of the children are in heaven. How can they guard the children on earth if they are in heaven? Simply because, as already noticed, all knowledge of earth is open to them in heaven; and if these angel guardians of the children do anything on their behalf—and we conclude they do—then they have the power of acting from the far away also. When we try to dip beneath the thin crust of our earthly storehouse, and dwell upon the Omnipresence of the Holy Spirit, how much more clear these thoughts of angel knowledge and angel action become! The Holy Spirit being everywhere, He knows all about the children. The Holy Spirit being in heaven permits the angels to dip into His fountain of *all* knowledge, and so learn about the children. The Holy Spirit is the Spirit of Power and Might—all power is in Him *everywhere*—and the angels are endowed with the faculty to will that protection shall surround the children, and the Holy Spirit, knowing the desire expressed in heaven by the angels, carries out that desire on earth.

This is one aspect of angel intelligence and angel work. But it must not be assumed from the foregoing that angels are fixtures, so to speak, and do not travel on errands of mercy or carry out God's work in the various spheres of His creation; for we have, as we shall see presently, indications in the Scriptures of their being here in the midst of sin and suffering, waiting to bear the spirits of the suffering to the better land. The hymn, "Carried by the angels," embodies the thought of the angel visitants awaiting the dissolution of earthly life. Whilst it has been concluded that the mind of the angels differs from that of man, there is one point of agreement and

<sup>1</sup> Matt. xviii. 10.

similarity between us, viz. *feeling*. We are very ready to associate body with feeling, and to think it is the body which feels, but it is really the mind which is the seat of feeling and not the flesh. Feeling is a concomitant of the mind, and the body is only the sense expression. The angels have feeling. God has feeling. Love, wherever it is found, feels. All good intelligences must be concerned for sinful and suffering humanity. "It is agreed that angels and all glorified minds are in the principle and life of love; and love in angels works according to its own nature, as truly as it does in God or in Christ; for it is a power universally that takes hold of its objects and of all their woes, wants, wrongs, and even enmities, to bear them as a weight on its afflicted sympathies." Like as "*God so loved the world, that He gave His only begotten Son,*" proves wondrous feeling in God, so in their sympathy with God the angels have feeling too. What an interest they must have taken in Christ's Mission! What an ardent desire they must ever have that good shall prevail, and that sin and sorrow and suffering shall cease! If all this is true—and it must be—then we are bound to assume that the good angels take some part in the affairs of men, and do something on their behalf as well as *feel* for them.

What does the Bible say in reference to angel work? Much more can be inferred, probably, from the casual notices of angel ministrations than is fully stated of them, but there are numerous instances recorded of angels having appeared to men. On all these occasions they were seen in the form of men. In the Old Testament, instances are mentioned of angels appearing who were regarded by the persons who saw them as God Himself, and even in these the human form was assumed; and in all cases in which Christ is inferred to be the One who appeared as the Angel of the Covenant, etc., the human form was recognized. This is no proof that angels have bodies like men, even if it is admitted that they lack the same materiality. Man was the highest being that man knew,

and if the angels appeared in any other form man would not be prepared to associate them with God. The angels of the Bible differed from men generally because their faces shone with a heavenly light, and because their raiment was, in nearly every instance, of the whitest and most glittering appearance. The angel who visited Manoah<sup>1</sup> was, it would seem from the narrative, very human in his outward form and semblance, as Manoah did not recognize at first that he was other than a man.

Not only were the angels of the Bible in the form of men, but we are almost compelled to conclude that their bodies were material. At any rate, the angels who visited Lot at Sodom had feet, which Lot was anxious should be washed, according to the custom of Eastern hospitality; and it is said of the unleavened bread which was made for them that "*they did eat.*"<sup>2</sup> This incident is not one bit more wonderful than what is recorded of Christ after His resurrection; and modern science is seemingly furnishing us with a very simple explanation. We are told that the angels are mighty,<sup>3</sup> and it is fairly certain they have the power to alter the rate of vibration of the molecules of matter; hence they could assume a body of flesh and blood at one moment, and dissipate it into air in the next.

The Bible tells us some of the objects for which the angels appeared. In the Old Testament, angel visitations were connected chiefly with the social and spiritual welfare of men. When the prophets lived angels rarely appeared; but we read of them during the period of the Captivity. Angels announced the coming of Christ and His Mission, and their recorded visits to Jesus in the hour of temptation and in His agony are of paramount interest to us; but the ministries of angels to Jesus are further referred to in chap. xxi., and will not be considered here. Others have pointed out how the angel

<sup>1</sup> Judges xiii.

<sup>2</sup> Gen. xix. 3.

<sup>3</sup> Ps. ciii. 20; 2 Pet. ii. 11.

world hovered during His earthly life and ministered to Him. We are not surprised at these attendant ministries, and I do not think it is any argument against the operations of angels on our behalf from a distance—from heaven—to say that these ministrations of angels to Christ were performed in person on earth.

In the history of the early Christian Church we read of angel visits;<sup>1</sup> and to the Hebrews angel appearances were not regarded as being so very remarkable. In Acts xii. 16 we learn that the friends of Peter concluded it must be his angel that was seen standing without by Rhoda, and history tells us the Jews believed that each man had a guardian angel assigned to him by God. The writer of the Hebrews has made it clear to Christians that angels are "*ministering spirits, sent forth to do service for the sake of them that shall inherit salvation.*"<sup>2</sup> The fact recorded by Christ that children have guardian angels has been noticed already. The innocence and guilelessness of childhood must make such ministry much more welcome to good beings than that of watching over those who indulge in sin. Vicarious feeling always appears to me as most profound only where good is the victim of evil and wrong. Whilst the angels feel grieved that men sin, they cannot feel very sorry for those who indulge in *wilful* sin. We can understand how they would rejoice, and we are told<sup>3</sup> they do rejoice over the sinner who repents; and from the parable of Dives and Lazarus<sup>4</sup> we may conclude that they sympathize with the sorrows and sufferings of humanity.

When, however, we contemplate the subject of angel ministrations here, either singly or collectively, we must conclude that they do not appear to us either comprehensive or complete. When the case of the holiest saint is taken into consideration, even then one fails to see that his guardianship is perfect. The more holy a man is, the more open is he to

<sup>1</sup> Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23.

<sup>2</sup> Heb. i. 14.

<sup>3</sup> Luke xv. 10.

<sup>4</sup> Luke xvi. 22.

attack. Perhaps, if we understood free-will better, and knew more of the power for evil wielded by men, we should not be surprised at this apparent want of angel aid; and faith must step in, whilst we face this mystery, to help us believe "*that to them that love God all things work together for good.*"<sup>1</sup> I have already hinted why I have not attempted to define the plan of angel ministration. The part they play in the human economy here is so indefinite, and I feel it is best to consider that all good comes to us from the Holy Spirit, and to regard Him as the Author and Giver of it. Could we prove that the angels do a definite work, and specify its nature, even then the Holy Spirit must be regarded as the Author and Giver of that good.

It is held by many that the spirits of the departed who have been received into heaven are 'like the angels;' hence it is concluded that whatever ministries the angels undertake, the disembodied spirits of the redeemed undertake also. No sympathy is felt by the writer with those who teach that punishment for sin is all experienced in this life, and that the spirit of the most depraved and vicious tramp enters into the same blessed condition as the spirit of the just. Such conclusions have no Scripture warrant, and they are, moreover, absurd as well as unjust and misleading, if it were only on the ground that rich and 'titled men, however base their lives, are not requited for their sin here, inasmuch as they escape the just punishment for their misdeeds. If the vile and vicious tramp wakes up in eternity as a spirit, purified and sinless, then a marvellous transformation scene occurs unparalleled in wonder, so far as we know, in God's creation. But we may rightly conclude with Professor Drummond and others, that if God does not bring about what we call the 'Evolution' of man and animals by leaps and bounds, and does not revel in great transformations here on earth, He does not bring about sudden and great changes in the soul that enters the spirit

<sup>1</sup> Rom. viii. 28.

world. The tree that is to stand the storms, and live for ages, is a plant of slow growth—it does not grow up in a night like Jonah's gourd, nor come to perfection rapidly as a butterfly, which no sooner disports its beauty than it dies. So it seems to me that what happens to man at death is simply the snapping asunder of the 'silver cord' which binds the life and soul and spirit to the body. The body dies, the soul and mind and spirit pass into the spirit world. The soul and mind and spirit await the day of reckoning, when "*we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.*"<sup>1</sup>

How far the spirits of the departed can draw aside the veil which covers the fount of all knowledge is a question it is difficult to answer. Since some men are permitted by natural gift or endowment to dip slightly into this fountain, it is very likely the spirits of the departed have this faculty as spirit prerogative. But the mind and memory of earth will cleave to them until the day of reckoning, and, after that, there is no telling how much of the spirit nature of man as it existed in association with the body will be changed in essence and in character "*from glory to glory.*"

A question often asked is this, 'If the spirits of the redeemed enter heaven immediately after death, how shall they appear again at the judgment-seat of Christ?' Much has been said of heaven, but it is difficult to grasp any true conception, either of its infinitude or of its position. It has neither area nor position probably. Just as Christian experience, and, to a certain extent, the Word of God, lead us to conclude that any place is heaven where Jesus is, and that any place is heaven to those who *see* God, and whose souls are *in* the Holy Spirit as well as He is *in* them, so is the fact true. But this is only heaven on earth, notwithstanding. There is to be a heaven where sin and sorrow and suffering

<sup>1</sup> 2 Cor. v. 10.

are unknown. Just as the rook and the starling are gregarious, so is there a gregarious nature in man, and I think we may conclude, with reasonable certainty, that this same faculty is found among spirits also. The spirits, whether of men or of angels, are not bound to a body as we are in this life, for we are, so to speak, chained to this prison-house. They are free to roam creation probably; hence we can realize how the *good* would congregate and the *evil* assemble together. There must be repulsion instead of sympathy between spirit beings good and evil, and this repulsion determines that "*there is a great gulf fixed;*"<sup>1</sup> and the spirits of evil have neither desire nor ability to cross that 'gulf.' Where the good angels live and congregate, so to speak, there God is always *seen*, not with the eye of flesh, but with the spiritual discernment, and it is here that all the spirits of the redeemed congregate also.

It is in harmony with our views of free-will here, to conclude that the spirits of the departed will not be subject to any form of compulsion in the spirit land beyond. If in this life they yielded their wills to God, and desired to serve Him, then such spirits would, by mutual sympathy and attraction, seek association with the angels. We can form some conception, therefore, how the angels may have watched the suffering Lazarus to guide (bear) his spirit to the holy congregation in the home-land. The spirits of those who served mammon would find companionship and sympathy only on that side of the gulf where Satan reigned, but even these would seek to shun Satanic association just in measure as they did it here below. Hell must be of infinite area, and on that side next the gulf dividing those who see God from those who do not see Him, Satan will not have much dominion, nor will there be that punishment which will be experienced by the more wicked and depraved.

Those who knew Christ best on earth will draw nearest to

<sup>1</sup> Luke xvi. 26.

Him in heaven ; and those who desired His companionship most on earth will develop their spiritual faculties with the greatest rapidity in the spiritual world. Paul will be among those who form the body guard of Christ, metaphorically speaking, whilst those who take little interest in the Master's Kingdom will see Him from a distance, and the measure of that distance, I take it, will be the mansion of the 'many mansions.' And, just as the Law of Evolution is applicable to beings here below, so will the spirits of the redeemed go on increasing and developing in spiritual discernment ; and, in the language of earth, they will see the 'face of the Father' more clearly as eternity rolls on.

## CHAPTER VII.

### FORCES IN NATURE.

AFTER taking a cursory view of some of the chief Forces in Nature, we shall be in a position to see how far science aids us in coming to the conclusion that these Forces are so ethereal and refined as to be of spirit-like quality ; and whether it is possible to conclude, from scientific reasoning, that all these Forces are sufficiently similar to justify one in assuming that there must be *one Universal Force* so ethereal and tenuous as to be spirit-like. Such an inquiry is not undertaken with a view to show that such Universal Force is the Holy Spirit, but that the exercise of such Force is among His diverse operations. Nor will our arguments in any wise be weakened if, while admitting the existence of tenuous spirit-like (electric-like) Forces, science fails to prove that they are so similar as to be acknowledged one and the same. Instead of saying there are certain Natural Laws, we will say there are certain *Forces* found in nature, and they may be regarded as acting upon the matter of the Universe. Perhaps it would be well if one could define what matter is, but the question is so difficult that it will hardly repay investigation. The most simple definition is 'that which affects sense.' It seems to me, however, that recent scientific inquiry and experimental deductions tend to show conclusively that matter, so far as its ultimate composition is concerned, is simple in the extreme.

According to the atomic theory, matter is made up of countless atoms, and the combinations of atoms in various

proportions are termed molecules. Chemistry has shown that there are some seventy elements, and that all the numerous forms of matter are made up of these combined together in various ways. From this point of view matter is very complicated. But when one considers the relationship of heat, light, electricity, and chemical energy, and learns from the experiments of Hertz and others that they are all forms of energy, so closely related to each other as to differ only in length and frequency of wave vibration,<sup>1</sup> one is led to conclude that, after all, matter is not so complicated. It has often been suggested that the elements of the chemist may be but compounds, and it has often been surmised, too, that there may be but *one* element from which all matter has been evolved. These recent experiments do certainly favour the view that one form of matter differs from another only in the arrangement of its atoms and the rate of their vibration. Heat, light-electricity, and chemical energy, are all matter, although they are so attenuated as to defy our senses to distinguish them; hence any deductions from these are fairly applicable to all matter.

Of the Forces common to matter, the Force of Gravity, or Attractive Force, will be considered first. Gravity is a Force common not only to the matter of our globe, but to all matter in the solar system, and it is only reasonable to assume that it is common to all the bodies in space; and whilst these in the aggregate form the one system presided over by the Great Architect of Creation—the Holy Spirit—it will be sufficient for my purpose to confine any remarks and arguments to that part of the heavens with which we are most familiar, viz. the solar system. The sun attracts our earth,

<sup>1</sup> "When the waves of ether have lengths of from  $\frac{12}{1000000}$  to  $\frac{16}{1000000}$  parts of an inch, we have chemical energy; when they follow each other at distances of from  $\frac{16}{1000000}$  to  $\frac{30}{1000000}$  parts of an inch, our eyes see them as light; when they grow to  $\frac{12}{100000}$  parts of the inch we see them no more, but we feel them as radiant heat; and when they attain lengths which are measured by yards and miles, they give the electric phenomena."

"Recent Science," *Nineteenth Century*, May, 1892.

and by reason of the force exerted the globe revolves around it. There is, at the same time, a Force exerted by the earth which tends to bring the sun towards it—a mutual attraction; nor is this mutual attraction common only to the earth and sun, as it is characteristic of all the bodies of the solar system. Not one of the bodies exerts a repulsive force, so that the main tendency of every body is to get towards the sun, which is the centre of the system by reason of its vastly superior Attractive Force.

Our earth attracts the moon, and the moon attracts the earth, and there is no body in the solar system which does not attract the earth in a greater or lesser degree, and it is the Attractive Force exerted upon the earth in a direction opposed to the sun's action, that is to say, away from the sun, which, in some measure, prevents the globe from gravitating nearer to the sun. It will be seen, on reflection, what an infinitely complicated problem this attraction of the heavenly bodies is. Mathematicians tell us that if our globe was projected forwards with a certain velocity in a lateral direction in relation to the sun, that the Attractive Force of the sun would cause it to revolve in the manner which it does now, excepting, of course, the deviation in its orbit due to the attractive influence of the other bodies of the solar system. Notwithstanding the seeming correctness of these conclusions, it does not appear possible that a body like the earth, spinning in space with little or no friction to overcome, should continue to revolve around the sun with practically unaltered orbit unless there were some governing Force to prevent its getting nearer and nearer to, and eventually colliding with, the sun.

It is not difficult to understand that a body like the earth will keep on moving in space under the Attractive Force of a superior body; but we must assume, notwithstanding the absence of much friction, that the power necessary to overcome the Attractive Force of the other bodies must be considerable. If the bodies of the solar system were always maintained

equi-distant from the earth and the sun, one could understand that the continuity of things might proceed with the present regularity and order without an independent governing or balancing Force at work ; but when it is taken into consideration that the motion of the heavenly bodies vary appreciably, and that some are at one season much nearer the sun or other bodies than at another season, and that by reason of their positions being altered the Attractive Force towards or from the sun is in like manner altered, it is not easy to see how the theoretic limit of deviation remains unchanged year after year, when the tendency of all bodies is to get towards the sun. Hence it is that the Law of Continuity must always be brought in to account for or, at any rate, to cover the missing links in the chain of Forces encircling the celestial and likewise the terrestrial creation.

Notwithstanding the exactness of mathematics, and the conclusions arrived at by its aid, when we ponder the question and consider the fact that the earth is a free body spinning in space, and that the other bodies vary their positions with regard to it, does it not appear certain that the earth cannot maintain its prescribed orbit unless a *governing Force* be exerted to maintain it thus? There is no evidence to show that when the moon is between the earth and the sun other bodies exert more attractive force on the earth, and so keep up the equilibrium, and thus there must be a governing Force which determines the bounds of the orbits, and movements of the heavenly bodies. Let us consider a moment the effect of these prodigious excrescences on the sun—sun spots—which result apparently from the attractive action of the planets Mercury and Venus. There is undoubtedly a very definite and considerable influence exerted upon our atmosphere, and indeed upon the earth itself, when these sun spots are most noticeable ; and this is only to be expected when the immense mass they form is considered. No corresponding change occurs in the orbit of the earth at these observed periods of

greatest activity, nor are the other bodies of the solar system seen to be much influenced; hence it is evident that there must be a governing, balancing, and adjusting Force.

The solar system is but a speck in the field of creation, and there are other suns which influence their own systems. How is it, it may be asked, that there is no irregularity and collision between the bodies forming the outside of one system and the bodies forming the periphery, so to speak, of another? Nothing but an adjusting Force will account for the perfect order among the bodies of all systems. This is the more evident because some of the bodies in space are in process of formation, whilst others are gradually losing their energy and becoming spent out; thus implying variations of Attractive Force, affecting, not one portion of the heavens only, but the whole of the bodies in space. My aim is to simplify these references to physical science as much as possible, and it is to be feared that further remarks on the position of the heavenly bodies will not tend in this direction. What I want to deduce from the foregoing is this, that there must be some governing Force at work superintending the motion of the heavenly bodies so that they maintain their relative positions, and I assume the existence of this Force entirely apart and distinct from the *Attractive Force* common to all matter.

Let us now consider what is the nature of the Force of Gravity, or Attractive Force. How matter acts upon the earth's surface under the influence of gravity may be found in any text-book on physics, and a consideration thereof would be out of place here. Our inquiries have only reference to the nature of the Force which determines gravity. It will be sufficient for our purpose to remember that all matter free to move or to be moved by the exhibition of energy, whether it be gaseous as our atmosphere, liquid like the seas, or solid like rock or metallic substances, are attracted by our globe, and drawn towards it with considerable force.

When one regards the gaseous envelope of the earth, and considers that space lies beyond, it will become evident to the thinker that the Attractive Force exerted by the earth to prevent the atmosphere being infinitely rarefied in space must be something stupendous.<sup>1</sup> In like manner the force necessary to keep the seas in position so that they shall not be dashed through the air into space is nearly as great. From whence comes this force or power? The earliest conclusions of those who gave attention to the subject was that the earth possessed some innate Force which it exerted upon all matter near or around its surface. This was not Sir Isaac Newton's idea of the subject. He guardedly refrained from bringing forward any theory which he could not demonstrate, but in one of his letters to Mr. Bentley he discredits the wisdom and thinking power of those who believed in the possibility of innate Force existing in this globe of ours, or indeed in any other planet. It is scarcely necessary to remark that no physicist to-day believes in such a theory. Sir I. Newton could only conjecture the nature of the Force giving rise to 'gravity,' although he propounded the Laws which the Force expressed, and he concluded that the ethereal medium was most probably the cause, and that therein lay the Force. By ethereal medium is meant a highly tenuous fluid, or a most refined and elastic solid, filling all space, and so subtle as to be beyond the reach of the finest sense. This fluid, or elastic solid, of attenuated or electric-like character, must possess a *Force* if Gravity or Attractive Force is exerted by it.

Since the days of Newton the origin or the Force of Gravity has received considerable attention, but it is not my desire to follow the speculations on this head in much detail. Gravi-

<sup>1</sup> The conclusions drawn by the authors of the "Unseen Universe," that gravity is a weak force, is true only from the point of view that it can be easily set aside or overcome by heat or electricity. It is acknowledged universally to be a very great force when enormous masses like the earth are considered.

tation has been accounted for on three hypotheses. (1) Ultramundane corpuscles of infinitesimal size are flying about in space with enormous velocity. This is Sage's theory, or the corpuscle hypothesis. It is contended, in this theory, that whereas one body would be equally acted upon on all sides by these lively corpuscles, a second body would be somewhat shielded from their impact on the side facing the other body, and there would be a tendency engendered for one body to approach the other. The arguments brought forward to support this theory are admittedly imperfect, and there are missing links of vast importance. Take this one, for instance, 'From whence comes the power necessary to move these intensely active corpuscles?' Here is another, 'How is it that these minute corpuscles always fly about with the same force, and give rise to the same attraction, notwithstanding the varying position of the heavenly bodies and the vast difference of temperature?' The attractive force possessed by each body, and exerted, as in the case of the earth, upon its own atmosphere and seas, cannot be accounted for by Sage's theory.

(2) Sir William Thompson has shown that incompressible fluid generated by bodies, and emitted or absorbed from without, could give rise to Attractive Force; but this theory will not be further mentioned, as it implies the creation and destruction of matter. There is no telling, however, how far electric energy, generated by the sun's action, and stored up by the earth, may play a part in supplying Attractive Force, and Sir William Thompson's theory may yet prove to be more accurate than it looks at first sight.

(3) Dr. Hooke's theory of waves in a medium, or the variations of the pressure of the ethereal matter in space, necessitates the acknowledgment of a central Force generating the waves.

Sage's theory is the best, perhaps, on the ground of its being the most tenable; but as it will be further considered in the next chapter, I will only say at this point that all of these

theories imply the existence of Force so ethereal and refined as to be of electric-like, and probably of spirit-like quality.

Attention will now be directed to Molecular Force, and reference will be made first to gases. It has long been conjectured that gas, or a mixture of gases like air, is composed of very minute particles or molecules in extremely rapid movement, and that the rapidity of impact of these molecules against each other determines the pressure of the gas. All this is feasible enough, although there are slight exceptions which cannot be explained by any Fixed Law, however subtle that Law may be. It will be noted that the molecules in air repulse each other, whereas the bodies in space attract each other; and under the Force of cohesion—which will be considered anon—the Attractive Force comes into play again. If we are desirous to know what it is which gives rise to the rapid movement of the molecules of air, the answer is *heat*, and physicists are so satisfied with the *kinetic* theory, as it is termed, and this rapid molecular motion in gases which is the result of heat, that Diffusive Force in gases is given no prominence, and in some works on physics forgotten altogether.

It is not intended to throw discredit upon the fact that heat is a mode of motion, or to find fault with the molecular impact theory, but the great importance of the Diffusive Force in gases should not be overlooked by physicists; <sup>1</sup> and it is only right to point out that *heat* cannot account for this Diffusive Force. It is not sufficient to say that the rapid molecular movements going on in the atmosphere determines the perfect admixture of the gases in it. Rapid molecular movement would tend to do this, but it must be remembered that gases vary much in density—that of hydrogen being one; of air, 14.4; and of carbonic acid, 22. The molecules of carbonic acid, by virtue of their greater density (all molecules are supposed to be of the same size, differing only in weight), ought to gravitate to the earth,

<sup>1</sup> Graham's researches are not even mentioned in some text-books on physics.

and marsh gas, the fire-damp of mines, being 8·0, ought to rise up in the atmosphere. As a matter of fact, all the carbonic acid is not found in the lower stratum of the air, and analyses show that at 1000 feet above the earth there is as much as there is near the earth's surface.<sup>1</sup> Then, it may be asked, 'What has become of the Force of Gravity? Can *heat* destroy its power?' No; heat cannot destroy gravity, else the Force which gives rise to it could not exist, inasmuch as heat travels to us along the ethereal medium, and the Force of Gravity is thought to come from thence. Perhaps gravity does not apply to gaseous matter? Yes, it does, else the atmosphere would rush into space, and we can find from experiment that Diffusive Force has to overcome the Force of Gravity. Hydrogen gas in bulk is carried upward with great rapidity. This we find exemplified in the case of the balloon filled with that gas, and a jar of carbonic acid gas poured into the air at first descends towards the earth, but after a little while diffuses in all directions; and if the lightest gas, hydrogen, be mixed with carbonic acid, which is twenty-two times as heavy, and placed in a close vessel, analysis will show that after they have been standing for a time, a thoroughly intimate mixture will result.

When Dalton was experimenting with gaseous diffusion, he concluded that all gases evolved into the atmosphere comported themselves as if no other gas were present, and spread their molecules so as to be equi-distant from each other. Dalton's view is very striking. It seems evident that *heat* will not account for the Diffusive Force in gases, nor for their intimate mixture, when we remember how great a variation there is in their density. That Force which in the case of gases overcomes gravity is termed *Diffusive Force*. From whence comes it? Heat cannot account for it. Furthermore, heat moves the molecules wider apart, and the hotter a gas is, the freer will be the path of the molecules, and the less severe will be their

<sup>1</sup> In towns there is more carbonic acid near the earth than there is at an altitude of 1000 feet, but the above remark applies to the open country.

bombardment. We know from experiment that hydrogen gas diffuses four times as fast as oxygen ; hence it is assumed that the molecule of hydrogen in a mixture of these gases travels four times the speed of a molecule of oxygen. Think for a moment of a mixture of oxygen and hydrogen in a closed jar. The molecules of both gases are of the same size, but the hydrogen molecules travel four times as fast. Imagine a molecule of hydrogen flying along, and being repulsed by a molecule of oxygen, and then getting in between two other molecules of oxygen just at the instant of impact. Another hydrogen molecule strikes the oxygen molecule on the other side and overcomes its rebound. Think of our atmosphere, consisting of oxygen, nitrogen, and carbonic acid ; the molecules of these gases move at velocities varying with the density of each gas. What an infinite jumble there must be, the impact of one molecule being impaired by another. What an infinite irregularity of action there must be due to the varying rate of motion ! Such a disorderly scrimmage must exist among the molecules, that gravity must step in and cause the heavier molecules to tumble earthward. But this is not so. Will any physicist say that *heat* or energy will account for the marvellous order and regularity which prevails among the molecules ? I think not.

It is assumed that the molecules move at a certain rate, and that the velocity will always be maintained if there is the same amount of heat, *i.e.* if the temperature remains constant, and that the pressure of the gas will be uniform under the circumstances. But these conclusions necessitate, first, that the molecules shall lose none of their velocity, notwithstanding their repeated collidings against each other ; and, secondly, that, irrespective of the densities of the various gases, and the varying rapidity of movement of the molecules, despite the tendency to jumble and scrimmage and the congregation of more than a fair share of the molecules where the fight is thickest, the *pressure* must be the same in every part. It is all very well for theory to assume that such and such results

follow ; but who can contemplate the marvellous regularity both of motion and of pressure as the simple outcome of solar or other *heat*? And all this proceeding when the Force of Gravity would have the heaviest gas brought down next the earth. One might ask why is it that when a breeze is blowing the lighter molecules are not separated from the heavier ones, and the carbonic acid left behind in the race? I fear that the Law of Continuity must be brought in again to cover the missing link in the chain of Forces, because science cannot tell what Diffusive Force is.

If it is surmised that I have dealt unnecessarily long and fully with the diffusion of gases, the reason is obvious. Physicists have adopted the *kinetic* theory, which embraces in addition to power the most refined and intricate movement, and to assume that any Fixed Force or Law will account for the infinite variation of movement is absurd in the extreme. Sufficient has been said here, however, with regard to the Diffusion of Gases, but it will illustrate the point I have in hand if the subject is pursued further, ascending in the scale from gaseous to liquid matter, and then to solid.

Diffusive Force is not so manifest in liquids as in gases, but diffusion does proceed in liquids, although the rate is much slower than is the case with gases. Air will mix thoroughly and quickly, but many days, and even weeks may elapse before the molecules in a liquid will be intimately diffused. The Force of Gravity is overcome by Diffusive Force in liquids, as well as in gases, but there are many exceptions to the rule. Alcohol mixes readily with water, and sulphuric ether dissolves, though somewhat sparingly, and when these fluids are intimately mixed they do not separate again into layers according to their densities, but remain thoroughly diffused. Gravity is therefore overcome. In the case of oil and water it is different ; but oil is not soluble in water, and the reason of its non-diffusion is attributable to difference in physical character. A light oil, however, will mix thoroughly with a heavy oil, and remain so

mixed, gravity being overcome. If salt or sugar, or any solid matter soluble in water, be dissolved in it, the solid matter will remain in solution intimately divided, mixed, or diffused, and the Force of Gravity overcome. This is exemplified on an enormous scale in the case of the oceans. Chemical salts, in large quantity and of many kinds, become dissolved by rain, and find their way eventually into rivers, and finally into the ocean. Water in evaporating does not carry off these salts, hence the reason that the ocean is such a concentrated solution of these mineral compounds. Diffusive force acts among the molecules of any two liquids if the one is miscible with the other. It will be seen that diffusive force in liquids is very intricate and complicated. In some instances physical peculiarities entirely overcome it, whilst in others, solids dissolve readily in liquids and diffuse through them independently of gravity. We are told that diffusion in liquids is due to molecular motion, and there seems to be little doubt that this is so; but that the molecular motion in liquids of various densities is simply the result of *heat* is another matter altogether. Why is it that oil does not mix intimately with water and diffuse through it? Why is it that a lump of salt does not fall to the bottom of water and lodge there like a stone, in accordance with the Law of Gravity? It is hardly possible that a thinking scientist will credit *heat* with the power of discernment necessary to the discrimination of those liquids in which there is a sort of affinity to diffuse and mix, from those which have no such property, and the question arises with regard to affinity, 'What is it, and whence comes it?' Glycerine dissolves in water, and the molecules of both liquids rejoice in social intercourse, so to speak, whilst, in the case oil and water, the molecules of each simply mix among themselves, there being a sort of repulsive attitude exhibited by the oil and water molecules towards each other. The conclusion of the matter is that there must be a Force always acting in liquids independent altogether of *heat*, and in addition to *heat*.

Coming to solid matter, there is still molecular motion, but here it is infinitely less in certain rocks and minerals than it is in gases or even liquids. It has been proved beyond doubt that all solid matter is influenced by heat, and although many substances—like glass, for instance—do not expand much when heated even considerably, nevertheless they do expand, and this expansion means the moving asunder of the molecules which compose the material—in short, gives rise to molecular motion. It is not wise to pass over molecular motion in solids lightly, because very important considerations rest upon it. I will only mention at this point, however, that if the solid matter of the earth remains entirely inactive, and quiescent, then it is out of place, and useless to show or to prove that the Holy Spirit pervades it, for no reason would exist that He should be present in it as its Superintendent. Whilst such a deduction is seemingly true—and there is certainly much force in it—still the presence of the Holy Spirit dwelling in solid matter—though that solid matter were inert—would be necessary in order to affirm that He is *everywhere*. But inorganic matter, whether it be rock or mineral, is not inert; at any rate, it is not motionless, for molecular motion proceeds in solid matter of every description. It is well known that a bar of iron—a railway ‘metal,’ for instance—expands when heated, and the platelayer leaves an appreciable distance between the ends of the rails to allow for this expansion.

Iron rails and girders made of good metal have gradually changed their structure, and the molecules thereof have slowly, very slowly, moved until the striated structure of the metal has given place to the crystalline. Here is an instance of the changes going on in the structure of hard, solid material, and we know that the molecules of mineral matter are also slowly changing their position—amorphous matter is becoming crystalline, and solid matter is thrown down out of solution in water both in the amorphous and crystalline forms. The action of *heat* on solid matter will not account for these

changes, some of which are physical, and some are chemical ; but further consideration of these will be deferred, and noticed in the next chapter.

Every observer has seen that some rocks are extremely hard, and the particles of which they are composed must be held together by great force. This is termed *cohesion*, or *cohesive force*. The molecules and crystals of crystalline rocks, and other crystalline material, are held together by the same Force, and this Force is exerted entirely independent either of *heat* or *gravity*. Dust and clay and fine chalk occur, showing that cohesion is to a certain extent overcome by the changes which take place on the earth's surface ; but, in spite of these changes, Cohesive Force exerts its power upon the particles just as it did upon the mass. Cohesive Force varies considerably, even in material of like chemical composition. This is partly owing to the fact that heat and pressure have a very important bearing on the arrangement of the molecules of matter, but there are other physical reasons which it is difficult to explain. Heat, in the majority of instances, destroys Cohesive Force, if it be applied in sufficient intensity ; but one thing is certain—heat will not account for that Force. What is the Force of Cohesion, then ? Science cannot answer the question.

Another Force, even more peculiar and remarkable in its action than cohesion, is the *force of chemical combination*. Common salt—a compound of chlorine and sodium—wherever it is found—and there is no part of the globe where it does not exist—contains exactly the same quantity of chlorine in union with an identical quantity of sodium. The same is true with reference to the elements of other chemical substances ; and the rule is, that once we know the proportion in which one element combines with another, we shall find that they will always combine in the same proportion, or in some definite multiple of it.

The seeming exceptions are explained thus, that two or more elements can combine to form different compounds, and

in varying proportions, but the identical compounds so formed will always have the same composition ; and this rule is unalterable. How comes it that these chemical elements are endowed with such discriminating power, and are able to define the proportion in which they shall combine much more exactly than a chemist can weigh upon the most accurate balance ? Physicists have concluded that chemical combination is a form of energy, and that it is allied closely to heat, which is also a form of energy ; and there is no question that these play a very important part in determining that elements shall combine, as indeed their dissociation also ; but what have these to do with the refined and exact proportions in which the elements do combine ? Chemical combination is not to be summed up in the word *energy* ; it is a Force independent either of heat or of gravity, and it is more than a Force, for it determines not only that the elements shall enter into combination to form a compound, *but that they shall always combine in an exact manner and in the same proportion to produce the same substance*. It is very important to notice that chemical interchange and chemical combination are not limited to the laboratory where skilled scientists control or superintend the operations, but they are going on in a thousand ways every day in the laboratory of nature. The action of the sun, and the wind, and the rain, and of carbonic acid, etc., upon inorganic matter is continually bringing about chemical interchange, necessitating the apportionment of the elements, so combining, with that marvellous exactness and precision. Does chance account for these exact proportions ? Will Fixed Force, or Natural Law, account for them ?

Further remarks might be made with regard to the minor Forces in nature, but it is thought that enough has been said to show that the *Forces* mentioned are highly refined and tenuous, or electric-like, and that something more than force, however ethereal, is necessary to account for the intricate phenomena occurring in the inorganic world alone.

Light will be next considered, and the force which determines its diffusion.<sup>1</sup> What is light? Until recently it was regarded as a sort of nonentity—a visible expression of energy—and probably immaterial. It was sometimes defined as that part of molecular energy which is carried along the ethereal medium. As already noticed, the ethereal medium is supposed to consist of some subtle substance or fluid in a very high condition of tenuity, so refined in character as to be electric-like. It is said to have density and to be material, although marvellously refined and tenuous. Mention has been made before that this ‘ether,’ or ethereal medium, carries in it the Force which determines gravity; and it was held until recently that in this ethereal medium was the Force which transmits light. It is questionable, however, to-day, whether there are many who still maintain this view. Electricity has been proved to be a form of energy, and no one is likely to dispute that it is a *Force*. Now that light has been shown to be a twin-sister, having, so to speak, the closest ‘blood relationship,’ it is very probable that light will also take its place among the forces, since it has been proved to be a ‘form of energy.’

The fact that electricity could be generated—created, so to speak—where it did not exist previously, long gave rise to the notion that it was immaterial, on the assumption, perhaps, that it was beyond the power of man to create anything new. To a certain extent these conclusions were correct, but it is probable we shall have to modify our views with regard to matter and material Forces very considerably. Mention has been made previously of the fact that light, heat, and electricity differ from each other only in the amplitude of their vibrations and molecular movements. It seems more

<sup>1</sup> I regard Light to be *itself* a *Force*, and its diffusion the result of its own inherent property and force. Just as a cubic inch of hydrogen gas will diffuse intimately in air under the direction of Diffusive Force, so will Light diffuse, only infinitely quicker under the direction of that Diffusive Force which controls the ethereal, electric-like ‘forms of energy.’

and more evident, I think, that this rule applies to all matter, and once the exact vibration and molecular movements are generated, the fluid or substance which corresponds to that vibration and molecular movement is at once formed. The chemist can produce carbonic acid in two ways. He can burn carbon in oxygen, or he can heat limestone until it is hot enough and collect the carbonic acid which is set free. By the dissociation of matter much less ponderable than limestone, electricity and light are formed.

From these remarks it will be seen that wherever matter exists it is possible to generate any more subtle form from one more ponderous, more material.<sup>1</sup> For instance, when a dynamo is run by machinery, the molecules of air, or some more highly attenuated material existing in the atmosphere at present unknown to us are dissociated until the rate of vibration and molecular movement is that corresponding to electricity, then electricity results. Electricity is not *generated*, but a new compound is formed by the dissociation of another. If it is asked, By the dissociation of what? Of oxygen, or nitrogen perhaps. But oxygen is an element. Yes, as far as it is known; but if oxygen is an element, the electricity is formed by the dynamo from some more subtle kind of matter in our atmosphere; so subtle, indeed, as to defy all attempts hitherto made to isolate it. It may be suggested that chemical combination does not give rise to any reduction in the weight of the materials which combine, whilst, at the same time, much light, or heat, or electricity is given off as the result of chemical combination. The reply is an old one. An enormous quantity of electricity may be almost imponderable. In other words, a minute trace of oxygen, when rarefied to the extent that it would occupy if it were light or electricity, would cover untold area, whilst, at the same time, that minute

<sup>1</sup> This idea is not new. The same thought is embraced in the writings of Sir Isaac Newton on "Optics," where he asks the question, "Are not gases, bodies, and light convertible into one another?"

trace of oxygen was unweighable on the finest and most delicate balance known to the chemist. The tendency of all matter is to assume more ponderous conditions, and if those forms of energy—like heat, for instance—or Forces, as I prefer styling them, which now maintain matter as we meet with it, were removed, the gaseous would become liquid, and the liquid matter solid. This would result to-day if solar heat ceased to reach us, for the seas would soon be converted into ice. On the other hand, remove gravity, and our atmosphere would rush into space, and the gases oxygen and nitrogen would be so rarefied that the ordinary molecule would cover a great area.

There is, however, a probable limit beyond which air will cease to expand or rarefy; but I think we must assume that it is not stationary at this point of maximum tension, but that it is then convertible into some less ponderable form; in other words, the amplitude of vibration and molecular movement is alterable by a sort of subdivision of the molecules like the propagation of the lower forms of 'infusional life' only that a rarer species is the result. If sufficient dissociative force is brought to bear upon the air molecules at their utmost limit of tension and rarefaction, forms of matter much more tenuous are possibly formed, such as electricity, for instance. Then we have only to shorten the wave length of the vibration, and light results. Light and electricity are matter possessing wonderful diffusive properties, and controlled by great Diffusive Force, incomparably greater than exists among the molecules of gases. In like manner the chemical combination of electricity + and - gives rise to stupendous energy or force; hence it will be seen that when the most tenuous forms of matter combine, chemically, Forces of enormous power result. And because of the tendency which matter has to become more ponderous, and to assume the solid form with its vast store of locked-up energy, highly tenuous matter like light, heat, and electricity is capable of being turned into Force of almost infinite power.

Light is one of the most tenuous forms of matter with which we are acquainted, and it is possible that a small mass of iron would weigh as much as all the light which illumines the atmosphere of our globe under a midday sun. It is now generally believed that light not only permeates substances like glass and crystals which appear transparent to the eye, but that it penetrates matter which is not transparent, for the densest substances in thin slices allow more or less light to pass through them. Light travels 186,000 miles a second through the ethereal medium, but the pace is seemingly retarded when it traverses solid matter like glass. It is important to notice that whilst this is apparently an undoubted fact, it can be accounted for on the assumption that some of the light by the alteration of wave and molecular vibration has been converted into another form of matter.<sup>1</sup> If we regard light in the manner I have described it, it must be a sort of highly tenuous gaseous matter, almost infinitely more refined than the gases of the atmosphere ; but if this tenuous matter, light, fills all space, then it should retard the motion of the earth because it offers resistance. No, it is not right to assume this, I think. The tendency of light is to form a compound slightly more ponderable—heat, or electricity perhaps—and it is absorbed by the earth, stored up and used as the power exerted by the Forces which are common to our planet. It is very probable that our earth spins on through space not retarded by light, but rather impelled by it.

There is a theory that all the bodies in space during their rapid revolutions displace the ethereal medium and form a vortex behind—not sufficient to be likened to the waves or surf in the wake of a ship, but enough to affect the passage of light and other Force at the rear of our globe. If our earth

<sup>1</sup> And does that other form of tenuous matter possess that Force of Attraction which gives rise to gravity? In other words, it is possible that the solid matter of the globe is an enormous storage battery receiving and retaining tenuous matter which constitutes and gives rise to Attractive Force.

displaces the ethereal medium as it revolves in space, the resisting medium as it falls back upon itself at the earth's surface must have an effect which is not experienced at any point of the globe. Although the Forces which we know to be capable of traversing solid matter appear to be retarded by it, still, for all that, the fact that Forces like electricity can permeate solid material like copper with such rapid velocity shows conclusively that more refined Forces could easily occupy solid matter without appreciably interfering with its motion. Under the circumstances, it is feasible to conclude that we are warranted, in the face of the marvellous provisions made in the domains of physical matter, in assuming that the main force of the ethereal medium is stationary, the earth and other bodies revolving in it as if it had no existence. That is to say, the bodies in space are permeated always by the ethereal medium, and as they revolve they neither affect the medium, nor is the medium affected by them.

It will be noted that in the ethereal medium there is a force or forces, perhaps, more refined and tenuous than even light. It is not my intention to dwell upon the action of light or its dispersion, but simply to point out that it has action upon chemical substances, and that *light is a Force*. It breaks up some compounds, and determines the combination of some of the so-called elements, and there is certainly a force exerted which is not simply the effect of heat. Physicists tell us that light is heat energy set free from the sun, and disseminated through space by the ethereal medium or luminiferous ether. Light is not yet called a Force, but the fact that it permeates solid matter and passes through it, shows plainly that no inconsiderable force must be exerted in its diffusion. What is that Force? Science cannot answer the question.

The last consideration has relation to a *Force* which we call electricity. Recent years have witnessed a striking revolution of thought with regard to electricity as a Force. It is said

to be 'life,' and is considered very generally as the Force which plays the most important part in the government of the globe. But if electricity was regarded last year as the favourite Force of some scientists—and it is apparent that it was—light is to-day foremost in the race, and next year perhaps chemical energy will be to the front, and, step by step, we shall not only include these as matter, but have discovered other forms even more tenuous perhaps than they. Of all the light which the study of science has thrown upon theology—and biology and geology have done their share in this direction—electricity has eclipsed them all. Although the effect of rubbing amber was known to the ancients, it was not until the eighteenth century that electricity began to throw light upon theology in relation to the possibility of spirit existence. For a long time electricity was regarded as a marvel by the non-scientific community, and even to-day it is somewhat disregarded as a science, because electricity cannot be isolated so as to tell what it is. One thing, however, is known with certainty, viz. this, that electricity is a Force, that it can be produced by energy. It is a Force so subtle and tenuous that it can travel through the closest metallic substances with ease and rapidity—marvellous rapidity—and that there is in this last particular a very close resemblance to light.<sup>1</sup>

For the benefit of those unacquainted with elementary science, let me add that when electricity is passing from one town to another in working the telegraph it does not pass simply along the outside of the wire. It passes *through* the solid metallic substance of the wire. Such electricity will not pass through gutta-percha,<sup>2</sup> but, if the wire is covered with this substance, the electricity will pass through it all the same. It will be seen on reflection what a great acquisition to our

<sup>1</sup> Hertz has shown that electricity travels at about the same rate as light.

<sup>2</sup> Professor Tesla demonstrated recently that electricity, characterized by a higher amplitude of vibration, will pass through glass and the so-called non-conductors, with the greatest ease and readiness.

knowledge of the probability of spirit existence is the fact that electricity can permeate solid matter, so solid and close of texture as iron and copper.

Although it is a fact that savage tribes held ideas implying that even the rocks were the abodes of spirits, as time went on and civilization progressed it was only to be expected that these crude ideas should die out, as they did. When people became more enlightened, however, it was generally believed it was impossible spirits could live in and occupy solid matter, or pass through it, and it did not seem feasible to believe that God's Spirit pervaded and dwelt in solid matter, but that He confined His presence to the atmosphere, from thence entering and leaving men's souls in accordance with their spiritual condition. Electricity has shown us that there is a Force which can pervade the closest metallic substance ; hence the importance of such knowledge and testimony, indicating as it does the feasibility of the Holy Spirit permeating the rocks, and dwelling in them as He dwells in human hearts.

If one dare, with all reverence, to say with Professor Drummond that the Laws of the Higher Spiritual are projected down to us, then Diffusive Force as it occurs in light, and that kind of electricity used by Professor Tesla in his recent experiments, must lead us to infer that the Holy Spirit is everywhere—in the rock, and sea, and air, everywhere. Ordinary electricity will not penetrate glass or indiarubber ; but through those substances which are termed conductors it not only passes, but diffuses at an enormous rate. If an inch tube be filled with water, then joined by a quarter-inch tube to another inch tube, water, under normal pressure, will only run through the tube equivalent to the bore of the quarter tube. If, however, electricity in considerable quantity is flowing through a quarter-inch wire, and a small wire, say, one-twentieth inch, is introduced between the two quarter-inch wires, the current of electricity will struggle so hard to get through the one-twentieth inch wire that the wave vibra-

tions will be altered, and the small wire will melt by the heat which is formed.

It seems pretty evident, from the recent discoveries, that we shall soon have electricity which will travel through air or any other matter, so intense will be the Diffusive Force thereof. This is no dream of the enthusiast, as electricity has already been reflected by pitch lenses, and thrown through air for a considerable distance, in the same manner as light is reflected when polished mirrors are employed. Let any one duly ponder the foregoing facts, and say that we are not already becoming acquainted, somewhat intimately, with Forces of the most tenuous kind. It is only necessary to show, then, that the Holy Spirit's presence is required to superintend these tenuous Forces, and to carry on the operations proceeding in the inorganic world, because electricity has already proved that He can permeate all matter.

It may be argued that a due consideration of light, and how it passed through solid material, like glass, would afford us the same knowledge as electricity does in passing through metallic substances. This is true, but light was generally regarded as a sort of nothing—a reflection conveyed from the sun to our earth, and brought through our atmosphere by the dust floating in it. Now that the dust theory is overthrown, and light is known to be a 'form of energy,' it will demonstrate equally as well, if not better, how the Holy Spirit can fill all space and all creation.

## CHAPTER VIII.

### THE FORCES IN NATURE ARE INTELLIGENT.

IT was noticed in the last chapter that the great Forces at work in our planet are for the most part unknown. This fact arises chiefly because they are so ethereal and spirit-like in quality that scientists have failed to isolate them, being beyond the grasp either of our methods or of our senses. The aim of the writer has been accomplished, however, as it has been shown that these Forces appear to resemble each other in being all of the most spirit-like quality; and, so far as can be determined to-day, they do point, unmistakably, to *one* spirit-like Force holding the 'balance of power' in hand. The majority of Christians believe that God created the world, and placed life upon it; but it is an open secret, if it be a secret at all, that the theory of evolution is gaining a firmer hold upon all sections of the community. Not because the truth of the theory is self-evident, for it is not, but because the spirit of the age is characterized by a free, unsparing, and somewhat unrestrained use of the anatomical knife. If we follow men of science into the mazes of the primordial atom, either of inorganic matter, so called, or of life, we almost invariably find that God is left out of consideration; and, without fear of being called a pessimist, it may be avowed unquestionably that there never was a day in the annals of Christianity when men, regardless of creed or sect, were so content to assume that, since creation, all the phenomena relating thereto proceed along fixed lines which are continuous,

because they are determined by Fixed Forces. It is believed that the inorganic world especially can progress without any supervision, all things being so arranged that they must continue without the necessity of superintendence.

After pondering upon this problem, it will become evident that it is surrounded with insuperable difficulties, especially with regard to how the various changes can occur under the government of Fixed Forces. If all things proceeded according to one plan, unchanging and unvarying, one could understand how Forces would go on producing the same order and the same results. But all things do not proceed upon an unvarying plan, for even the inorganic world is changing day by day; and, when we consider life of the lowest type, the changes are still greater. There are so many diversities of movement, and varieties of action in reference to the deportment of even the atom of matter, that it appears most inadequate to conclude that fixed forces will account even for the continuity of natural phenomena; and when the numerous changes which are always taking place are considered, it is evident that Fixed Forces cannot apply. Furthermore, we must use the anatomical knife with equal freedom in reference to the Fixed Forces themselves. Granted that Attractive Force, Diffusive Force, Cohesive Force, Chemical Combination, etc., may be called Fixed Forces, what are these Forces? Who has fixed them? These are questions which require solution quite as much as that relating to the origin of life.

With regard to the changes always occurring, let us instance the action of the wind upon the earth's surface. The difference in temperature and density between the air at the poles and at the equator give rise to the movement in the air which we call wind. That the wind should not always blow in a northerly or southerly direction is natural, because of the rotation of the earth, and the fact that wind is found travelling in cycles may be to some extent similarly explained. But why is it that these cycles are so small oftentimes, so local, and

why are they so very variable if these phenomena are controlled by Fixed Force? It is difficult to understand what Fixed Laws apply here. Ordinary winds may be due, as they generally are, doubtless, to differences of pressure and temperature, because it is so much colder at the poles than at the equator; but will these circumstances account, or will Fixed Forces account for the hurricane and the tornado? Variation of temperature and pressure seem scarce enough to give rise to the enormous Force displayed. How far electricity assists, or some other Force, is a question which is difficult to answer. It is a curious, but none the less remarkable, fact that when these hurricanes prevail largely, active movements are seen taking place in the matter of the sun's corona, and the area of the sun spots is so prodigious that it seems unfeasible to believe that the effect thereof upon our globe would not be more considerable and baneful were there not some force counteracting its influence.

If it can be shown that the bodies of the solar system require the supervision of a Force, or Forces—and I contend that this has been indicated in the last chapter—the question arises, 'does that Force require intelligence in its action?' What conclusions can be drawn from a consideration of the heavenly bodies? Attention will again be confined to the bodies of the solar system. With regard to their movements, some of them revolve on their own axis at a very great velocity, like the earth and the moon, for instance. From whence came this motion? Let us admit that God gave it at the beginning. How is it sustained? Will Sage's corpuscle theory, which is the best we have perhaps to account for Attractive Force put forth by bodies in space, explain axial motion? No. But the incessant rain and bombardment of the corpuscles might account for the slowing down of the earth's spinning; but it does not slow down. Le Sage's theory, if it explains Attractive Force among masses of matter, throws no light upon the orbit of moving bodies, nor does it give any reason for these

movements. There is no doubt that Sage's theory is insufficient as a complete solution of the movements of the bodies in space, and the marvel is that any such hypothesis should be entertained for a moment, as it is so untenable.

Imagine the bodies in space at the mercy of varying pressure of impact by reason of the presence or absence of other bodies in the neighbourhood. Just think of the uncertainty which would exist whether all the bodies would not gravitate closer to each other, and whether our earth would come in contact with the sun with such violence as to cause it to become white hot, and destroy all life on its surface. Astronomical physicists think that this will occur eventually, thus bringing about the end foretold by Peter, "*that the elements shall melt with fervent heat.*" It is difficult, beyond comprehension, to see how this should not take place at any time if we had nothing more to found our hope upon than such a theory as Sage's. There is no doubt whatever, therefore, that in order to keep the bodies in space, either in their fixed positions or in their prescribed orbits, some definite Force is required. There is no doubt, too, that some definite Force is necessary to maintain the atmosphere, the seas, and all material around and on the earth's surface; but science can only conjecture that this Force must be of the most tenuous and refined kind, approaching, we may imagine, the immaterial.

Sir Isaac Newton concluded that such a Force must exist in the ethereal medium. If that is so the ethereal medium should compass all the immense expanse of the heavens. And so scientists believe that it does. It has been observed already that the bodies which move in this ether—like our earth, for instance—must either displace the medium or they must pass on insensible, so to speak, of its presence; in other words, the nature of the Force in the ethereal medium must be so subtle that, like electricity, it can occupy and pervade solid matter, and the earth so roll on without displacing it.

It will be noted that if only one Force is assumed to be present in the ethereal medium, that Force must perform numerous offices. It must keep the various bodies in space in their required positions, and it has to maintain some more or less at rest, whilst others are moving rapidly onwards. It has to determine that the sun shall be the centre of the system, and that other bodies shall revolve around it, whilst the movements of the bodies shall not conform to a given plan, but shall be such as to afford variety, and not sameness of action. It must maintain gaseous, liquid, and solid material on and around the earth's surface, and give rise to the Attractive Force individually possessed and common to all bodies.

It is not difficult to understand how a Force could be 'sent' by God, using the ether as the medium, and that such a Force could determine that the earth shall spin round at a given rate. A clockmaker places a spring in a clock and winds it up. From the strength of the spring it can be calculated how long the clock will go without rewinding, and the exact work which the spring will do is known; but once the clock, if it has a pendulum, is tilted, or a cog in a wheel is broken, the clock stops, and it will not go at all unless the exact conditions of its movement are fulfilled. Now, the movements of the bodies in space vary considerably, and the Attractive Force varies because they are nearer one day to the sun than they are on the next; and their orbits vary most appreciably. Other bodies which have been away for long periods come into close proximity, and the movements of the bodies in space are complicated and intensely intricate. In the face of these facts it will not require much reasoning to demonstrate that a clock-like force will not be sufficient to account for these multitudinous movements and changes. Then, again, the bodies themselves are always changing, especially the sun, and if there were not a governing Force at work the orbits of the earth and other bodies would surely vary.

It is thought that sufficient has been said to warrant the conclusion that no Fixed Force, or even innumerable Forces, will account for the infinite variety of movement and the new and sudden changes which are always taking place in reference to the bodies of the solar system; for the Force, or Forces, in the ethereal medium has to perform operations so marvellously intricate and multitudinous, that unless it is conceded that Infinite Intelligence as well as Infinite Power is at work, it is impossible to account for the order and regularity which prevails.

Now, it will be admitted by Christians unreservedly that God has a Medium in space, not the ethereal medium of the scientist, but the Holy Spirit, who transmits our prayers, and is our way of communication with God. It is very probable, as well as possible, that other bodies in space are tenanted by living beings, not necessarily sinful like we are, and there must be a way of communication between these and God. Such admissions necessitate the presence of the Holy Spirit in space, not now and again, but always. Does it not seem reasonable, apart from any necessity which science indicates, that He should fill all the immensity of space with Himself, and so conduct at once all the operations which have been enumerated, and many others necessary to the government of the heavenly bodies? It is needless to add that all the difficulties of solar physics vanish when we admit that the Holy Spirit fills all the immensity of space, and that He is the Almighty Intelligent Force present in the so-called ethereal medium, holding all other Forces in His hands and causing them to perform His will.

If the question were asked whether the Holy Spirit occupied the immensity of space, a vast number, perhaps the majority, of Christians would reply, 'Certainly He does,' because it is at once manifest to the understanding that there is ample room for His presence. It is when we ask whether He is present in the solid material of our globe, or in matter

at all, that we shall meet with the largest number of dissentients. In the last chapter the Forces at work in inorganic matter were mentioned. What are the conclusions to be drawn from these? Molecular motion in the gases of the atmosphere was referred to in some detail, and it was shown that *heat* could not account for Diffusive Force in gases, for gravity being overcome, or for the incomparable order and regularity occurring among the movements of the molecules. There is no question, I think, that a careful study of Diffusive Force in gases will of itself prove beyond doubt that there must be Almighty Intelligence always at work, always superintending; and this was pointed out in the last chapter.

It will be conceded by most Christians that the Holy Spirit is present in our atmosphere, and that He (through it to space, and from space to heaven) keeps up communication with God. Perhaps, in a vague way, He is regarded as pervading the whole atmosphere, even the upper portions thereof far removed from man's domain. But if it were asked whether the Holy Spirit was present as the Intelligent Operator in the air, and whether it was He that determined the marvellous regularity of the action of the molecules, much diversity of opinion might be encountered. No one will doubt that in the diffusion of gases the heat (*kinetic*) theory leaves too much unexplained, and there must be some electric action or other Force at work to maintain the continuity of molecular movement, and to overcome gravity. When the presence of the Holy Spirit as the Great Superintendent and Operator among the molecules of air is admitted, all the difficulties are at once overcome—difficulties which, without Almighty Intelligence, as well as Power, would be insuperable.

The less easy task—that of proving the presence of Intelligent Force in liquid and solid matter—still remains to be undertaken. Molecular motion in liquids was dealt with somewhat fully in the last chapter, and it will be seen that when the various physical and other considerations bearing

upon the subject are weighed, heat forms but one of the many forces. The molecules of the various liquids must be endowed with discriminating power, and have the property of acting in different ways according to circumstances. It is generally believed, however, that liquid matter has no life, and that its molecules are all inert. If we admit that this is so, then there must be Intelligent Force residing in the molecules, and that Intelligent Force is the Holy Spirit.

The deductions to be drawn from molecular motion in solids, as given in the last chapter, lead to a similar conclusion. Molecular motion in solid matter is not irregular, like the results of chance, but is characterized by perfect action; and no matter how often heat acts upon rock, for instance, or how irregular the temperature is, molecular motion is *always* perfect. It is evident, therefore, that these molecules of solid matter must be pervaded by Intelligent Force, and thus I affirm that the presence of the Holy Spirit is as essential in the rock, as in space, or in air. But a far stronger proof of the presence of Superintending Intelligent Force in solid matter is afforded by the results of the changes, physical and chemical, which are always taking place on the earth's surface. The part which *heat* plays in these changes is certainly not the primary consideration, nor will it account for these changes.

Let us contemplate a crystal, and note its remarkable beauty of form, and the purity in which the constituent elements often combine. Observe how these pure crystals are found in the midst of similar, but very impure material. Mark how they have always the same composition, and that they crystallize in the same beautiful form. All is marvellous in its order and regularity.

Take the case of sea-water. Near the poles there are immense ice-fields. What is the composition of the ice? Is it the same as the water? No; there are many chemical salts dissolved in the water—chlorides of sodium, magnesium,

calcium, etc.—and these are rejected by the water which becomes ice—left behind in the unfrozen water. Strange fact that water in freezing rejects the impurity which was dissolved in it. The changes referred to above are physical, but they are such that no Fixed Law can apply to them.

Take crystallography by itself. When a compound crystallizes it always assumes a recognizable form, but different compounds crystallize differently. Consider the hoar frost upon a window-pane in winter. Are those lovely fern-like and indescribably beautiful forms the result of fixed Laws? The marvellous variety and beauty of the forms which frozen water—ice—alone assumes, show that the molecules must be endowed with the power of existing in endless combinations, according to the variety of the form the crystals present.

Innumerable instances might be given of the changes continually taking place, and Fixed Forces, however ethereal, will not account for them. Some particles of chalk deep down in the earth are dissolved in water by the aid of carbonic acid present in it, and the water containing the chalk in solution traverses the strata until it gets to the top of a cave in the limestone. One portion of the water drops from the roof of the cavern, and in doing so gives up the dissolved lime, and forms beautifully transparent stalactite. Another portion of the water runs through a bed of soft marl, and there the chalk is precipitated from the water, and forms crystals of rare beauty and transparency. Another portion of the water runs out of the cave in a stream, and some of the chalk is seen deposited as soft whitish mud (chalk again) along the banks and on the stones of the brook. We have just noticed how the same chemical compound passed through three conditions. Can Fixed Forces account for these changes? No, decidedly no! Nothing but Infinite Intelligence in the material itself can account for these physical phenomena. Dead matter cannot be endowed with definite

and specific action unless there is Intelligent Force residing therein. The crystals of carbonate of lime are always of the same form, the transparent stalactite<sup>1</sup> is always of the same composition, and carbonate of lime is constituted of forty parts calcium and sixty parts oxygen and carbonic acid (anhydride) all the world over.

To raise a glass of water from the ordinary temperature up to the boiling point does not require much heat, but to convert that boiling water into steam, both at the same temperature, requires a great amount of heat. What becomes of the heat? It is rendered *latent*, stored up in the steam; for, when the steam is condensed, the heat so taken up is given off again, and the process can be repeated as often as we like—the amount of heat taken up by the steam, and given off on condensation, will be always the same provided the quantity of water converted into steam is the same. A similar storage of heat takes place when ice is melted to water, but the quantity of heat so stored is not as great. This remarkable storage of heat at a given temperature (32° F. or 212° F.) shows that the water molecules know the temperature at which they shall take in or give off heat, and when they shall become steam or water or ice. What but Intelligent Force in the molecule can account for this wonderful behaviour of inorganic matter?

A more remarkable property possessed by the molecules of water than even the storage of heat has reference to the maximum density of water at 39° F. Water expands by heat, and contracts on cooling. Water at 40° F. occupies less bulk, and is heavier than water at 50°, but water at 36° F. is not so heavy as water at 39° F.; in fact, the density of water is greater at 39° F. than it is at 33° F. This is a strange and astonishing fact. How are the molecules of water to know when the temperature reaches 39° F. so as to change their

<sup>1</sup> This is of the crystalline variety, but it does not exhibit the facets of the crystals.

action and position at  $38^{\circ}$ ? Why is this change? Does it always occur? Yes, always; it is invariable. When ice melts to water, the latter (water) continues to contract in bulk until it reaches  $39^{\circ}$  F., above which temperature it expands, and becomes lighter until it is converted into steam at  $212^{\circ}$ . Were it not for the remarkable property mentioned, water would freeze in England to a depth unknown out of the arctic regions, and fish life would disappear from our rivers and ponds. The case just noticed cannot be explained away by saying that it is a Fixed Law that water should so behave. There must be an Intelligent Manipulator at work, and He must neither slumber nor sleep.

I turn the handle of a small dynamo, and by the force of my arm I form a certain quantity of electricity. I can send this electricity through a wire, and it will turn a wheel at the other end of the wire. I can convert the electricity into heat; I can cause it to give light; or I can make it decompose chemical compounds. The electricity will do all or any of these operations, according to the circumstances under which it is employed; nor will it work fitfully, sometimes doing one and sometimes another operation, but continuously and repeatedly what it is set to perform. No fixed Law applies to this; there is variety of action, necessitating Intelligence and Superintendence.

One could go on referring to specific physical and chemical changes occurring continually, all of which require that the Force which gives rise to them shall have Intelligence, and the only way to account for this Intelligent Force is to say that the Holy Spirit pervades all matter. There is undeniable evidence in the phenomena occurring in solid matter, showing the necessity for the presence of the Holy Spirit therein, acting *in situ*, in all His Intelligence, as well as in all His Power; evidence equally as strong, I think, as there exists for the change occurring in men's souls by His indwelling.

Under the head of light in the last chapter, it was noticed

how the ethereal medium was also the luminiferous ether along which light was said to be transmitted to our globe. Along this ethereal medium all the Forces come which reach the earth, whether it be Attractive Force, exercised by other bodies, or whether it be evolved Forces acting upon the earth like those disturbances due to energy in the sun's exterior, and probably electric in character. It has been observed that all the Forces which act upon our globe are of the electric type—that is to say, they are so tenuous and ethereal as to be beyond the reach of sense. Astronomical physicists are every year becoming more convinced that electricity is the Force which plays between us and the sun. Dr. Schuster is of opinion that there is an electric connection between the sun and the planets; and, notwithstanding the difficulties surrounding the subject, it is very probable that the Force in the ethereal medium is very closely allied to electricity, and it is not at all unlikely that in various modifications, perhaps, electricity is a Force which plays a conspicuous part in the government of the material Universe.

Once we admit light into the electric family—and it has been admitted—it is only right to assume that the tenuous Forces carried along or diffusing through the ethereal medium will be expressed in terms of *light* rather than of electricity. Be that as it may, say that light is the one great Force or that electricity is the one great Force dominating matter, there must be Intelligence behind it; and, without the Spirit of God, light or electricity would be as incapable of performing the wondrous works assigned to it as a monarch would be to govern an empire without mind or reason. And there is no question that science is ever proving, with singular weight, not only that the Forces which govern nature are of the ethereal or electric type, but that they possess strangely similar properties pointing to *one universal Force*, which would fail in a thousand ways to do its work, notwithstanding its refined ethereal character, unless it possessed Infinite Intelligence everywhere.

Many say that the progression of phenomena on the earth's

surface does not illustrate Intelligent supervision, or that natural phenomena do not show that a benign Intelligent Being is superintending everywhere. It is said that Gravity is not a benign Force, because, in determining the attraction of all matter to the earth's surface, no notice is taken of the presence either of man or of other life. An avalanche falls and buries a village, and so causes much loss of life. Rain descends in a deluge, and gives rise to devastating floods. Hurricanes blow, and do immense damage both to life and property. Lightning kills men and animals. Earthquakes demolish houses, and men are crushed and buried beneath the ruins. How can the Holy Spirit be present in these phenomena, and cause them to occur? This is a fair question to ask, and the answer I believe is not far to seek. It is that the power possessed and exercised by the 'prince of the power of the air,' the 'prince of this world,' should be known in order to realize these facts correctly. From Job i. and ii. we can learn that Satan has power to influence the Forces in Nature, and it is probable that we have little idea of the extent to which his sway or the sway of the kingdom of evil extends. We have to stand face to face with the fact that *evil* has come into the world, and that God permits it to remain, and this is a problem the solution of which is infinitely more difficult than all other phenomena combined. We can regard the catastrophes mentioned, from a Christian point of view, as warning voices pointing out the uncertainty of life, and the necessity of being reconciled to God without delay. They do more, however, for they train us to be watchful.

These considerations cannot be enlarged upon here, as they are out of place, perhaps, in this chapter. We may surmise in passing—and the thought is well worth consideration—that had men ceased to delight in sin, and practised holiness in the ages of the past, it seems certain that long before this our knowledge and power over earthly phenomena would have been so greatly augmented as to enable us to know when these

devastating phenomena were about to come, and either prevent their occurrence, or flee from the impending danger. In other words, men by the practise of holiness, would have so grown in the 'Spiritual' that their descendants would possess knowledge like the Holy Spirit gave to the apostles—a twofold knowledge embracing earthly as well as heavenly things.

It is only to be expected that the catastrophes and phenomena which destroy life, and to which I have already alluded, may be quoted by those who dissent to the presence of the Holy Spirit in the inorganic world, as a proof of the improbability that He is so present; but it must not be forgotten that a similar difficulty arises with regard to men's souls. Satan is in them; evil of a type most grievous to the Holy Spirit must always be there side by side with the good. Why does the Holy Spirit permit evil to remain in His presence? I know two wrongs do not make a right, nor will two inexplicable problems make one capable of being explained; but, if it is admitted, as it is, that the Holy Spirit is present in the heart of believers, and we know sin is there too, then there is no difficulty in accepting the fact that the Holy Spirit is present in all matter, notwithstanding natural phenomena do not always appear to us as controlled by a benign Power. If evil spirit has the power to change and destroy man's spirit so that it shall become of the fiendish type, it is not difficult to see how it is possible for evil spirit to interfere with the Forces in nature, and blast and stultify the otherwise benign and perfect works of God.

If, however, any one is desirous to inquire into natural phenomena, he will find that not only do they show us that Intelligence must be at work, but that there is a loving, gracious care displayed for the welfare of God's creatures. Consider the diffusion of gases for a moment. The lightest gas mixes with the heaviest, and *vice versa*, and the ponderous and somewhat noxious gas, carbonic acid, generated by the breathing of men and animals is thus mixed and diluted so as

to be without deleterious action upon the human economy. Men can live in comfort even in the rooms of a house, and the smaller animals and insects creeping on the earth are not affected by carbonic acid much more than we are. Who will say that this is not a benign arrangement? or that it does not require constant Intelligent supervision?

Again, take the case of water. Why does it not expand and contract regularly? Because God in His goodness has ordained that it shall not, otherwise fish life would disappear and we should have masses of ice so thick that all the heat of summer would not thaw them. So many of these benign operations occur that the objections already mentioned are, I think, greatly overwhelmed by them, and although many points might be mentioned which seem to show that the Holy Spirit cannot be present always in the inorganic world, these are dwarfed into insignificance by the considerations which show that He must be present in all matter in all His Intelligence and Power.

The intricate movements and changes occurring in nature, some of which have been enumerated in this and the preceding chapter, have long been an enigma to thinking minds, and there is a theory abroad to-day, and one which is gaining ground too, that *all matter is endowed with life*—not, perhaps, life possessing much intelligence, nor having very numerous functions to perform. To the Christian this conclusion will show how curiously some men feel after God without acknowledging His presence. If this theory is true, it is a strong argument in favour of the presence of the Holy Spirit in all matter, because where there is life there must be the Giver and Sustainer of life. If I did not regard the Holy Spirit as the Almighty Intelligence Superintending all creation, I should certainly believe that the particles or corpuscles of air were endowed with life, as indeed the corpuscles of all matter, gaseous, liquid, or solid. It is very probable that this theory will continue to gain a hold upon agnostic, scientific minds,

because the presence of God as the Almighty President of creation will not appear as necessary if we regard all matter as animate.

It is a curious fact in favour of the presence of the Holy Spirit in the inorganic world, that the movements and action of the molecules in gaseous, liquid, and solid matter are perfect, and that the proportions of chemical combination are invariable. In the biological domain, there are numerous irregularities, but the molecules of inorganic matter act in a perfect manner, and it is maintained that this perfection shows that the Holy Spirit is present in each molecule in all His Intelligence and Power. If any one, on the other hand, maintains that the perfect action of the molecules of inorganic matter shows that they are endowed with life, there is no question, I think, that they have quite as much, if not infinitely more, right to the term, than the bacteria and other microscopic types. The molecules of mineral matter are endowed with movement, and movement of great precision, and they are so endowed by the Holy Spirit, and the Great Resident Force in the Unseen which governs all is Intelligent, because that Force is none other than the Holy Spirit.

## CHAPTER IX.

### VEGETABLE AND ANIMAL LIFE.

It is believed, generally, that there is a strong dividing line existing between the inorganic world and the biological; between so-called inert matter and organic or living matter. There is not, however, the same distinction drawn to-day between inorganic and organic matter which was assumed to exist in days gone by. Then, it was thought that all compounds which were grown or produced by living matter could only be generated by vital agency, and could not be made artificially by man. We know, now, that a host of the so-called organic compounds have been made artificially (synthetically), and there is therefore a less clear and definite line existing between inorganic and living matter. It appears evident to-day that the sharp line of demarcation hitherto acknowledged between mineral and organic matter will also have to be modified, and it will be found that the one passes into the other by imperceptible stages, and that there is no definite middle wall of partition between them.

We have seen already that the marvellously delicate and discriminating, so to speak, movements of the molecules of air are wonderful; and there is no question that these rival in refinement and perfection the most delicate and subtle actions of any of the multitudinous forms of lower life. We have noted, too, that there is a growing belief to-day that all matter is endowed with life. There is no question, I think, that if delicacy of movement and perfection of continuity

are the credentials of life, or the concomitants thereof, the molecules of matter have a greater claim to the term than some of the germs or animalculæ.

Taking vegetable life for our first consideration, we are confronted with the question, 'What is life?' If the answer to this question is at present beyond our comprehension, we may, in pondering, narrow the field of observation by noting what 'it is *not*.' Scientists tell us that protoplasm is the *physical basis* of life; but life is not protoplasm. It is not reflex action, instinct, or even intelligence. It is not evolution, natural selection, or the survival of the fittest. All these have to do with life, and are more or less dependent upon it; but neither one nor all constitute *life*. Life is a thing apart, entirely apart, from all these considerations, and it seems to me that there is the closest analogy between the life-history, so to speak, of the molecules of so-called inert or inorganic matter, and the life-history of the lowest form of vegetable or even of animal species; but I will forbear tracing the analogy between the mineral and organic kingdoms further, as it will only tend to make our considerations more complicated.

Life is a Force. This is the conclusion one comes to when viewing the lowest forms of life. It is a Force performing, even there, a number of very delicate operations. I do not say that protoplasm or the vegetable cell performs a number of delicate operations, for they do not; it is the life, the Force which determines that certain chemical or organic compounds shall *grow*. After a shorter or longer period these compounds change—in current language they decay—and die. And yet in a day, or a month, or a year, we come across the same species growing luxuriantly, it may be for a time, and then decaying and dying as before. And so to the outward eye it seems that new life must be created every day. No, no, says the evolutionist; let me take you to the laboratory of nature, and you shall soon see that things are very different. Notice that cell under the microscope; that is alive. Exactly;

but what do you mean by being alive? Well, it grows. The physical basis of life is protoplasm. It is of the same composition as albumen, or the white of egg. Yes, that may be so, but what is the *vital basis*?<sup>1</sup> that is the point. Science cannot answer the question. *Don't know*, is the answer. Life or the *vital basis* is a Force; and there is no question that it must have Intelligence behind it.

So I start by affirming that the Spirit of God, the Holy Spirit, generates that Force, and superintends it, and it is He who determines that it shall not lapse or fail. It is stated in 1 Kings xix. 18 that God said to Elijah, “*Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal,*” etc., showing that had it not been for God's direct interference, idolatry would have reigned supreme; and when we view creation generally, especially the lower forms of life, we are bound to conclude that were it not for the direct intervention and superintendence of the Holy Spirit, many of the species of animalcula and insect life would soon become extinct. Life, therefore, is a Force possessing Almighty Intelligence behind it to direct and control. It is not the Holy Spirit in Person, it is not of His Essence; it is something brought into being by Him, but entirely distinct from His Personal Essence. It is not something peculiar to man; it is a Force common to the vegetable and animal world.

<sup>1</sup> As the word *vital* in reference to life and life action will frequently occur in sequel, it will be well to define here what is meant by the term. What is called the ‘*mechanical*’ theory of life meets with the greatest acceptance to-day, and all the movements of the body and the changes which occur in its structure are explained in terms of physical and chemical energy. I can follow these conclusions, and admit their correctness in many particulars; but I want to know what it is constitutes the *I* or *ego* which determines that these chemical and physical Forces shall be brought into play? The ‘*vitalistic*’ theory is now held in derision by many Biologists; but, whilst accepting, as I do, the ‘*mechanical*’ theory as far as it goes, there must be another Force at the back of the chemical and the physical, and it is that Force, governed by Intelligence, which I call the *vital basis*, or the essence of life.

The evolutionist goes back to the primordial germ or cell and ends there, unless he acknowledges God at that point. Let us suppose that God is recognized, will not evolution along fixed lines and natural selection account for all that has developed from the primordial germ of life? No, it will not. All along the line of development it was necessary, undoubtedly necessary, that some highly intelligent dominant Power should superintend and 'evolve,' and my intention in writing this chapter is to show that Intelligence, Universal Intelligence, must be at work. "*In Him (God) we live and move and have our being,*" and this is true of all life. It is in Him, in God the Holy Spirit. Now, it is not to be expected that each germ is joined to the Personal Essence of the Holy Spirit vitally and separate. We can best regard life as a Universal Force or medium. Then we can account for the freedom of movement of animals, and the apparent free and complete individuality. I conclude, therefore, that life is a Universal Force, infinite in extent, infinite in adaptability.

But what of individuality? That is an entirely different matter. In a definite sense the *yeast spore* has as much individuality as man; and life is as certainly existent in the green chlorophyll cell as it is in the animal body. The difference is rather as to endowment or development, than as to *vital basis*. In other words, the vital basis of life may be much the same, may be one and the same both in the chlorophyll cell and in the human body, the only difference being that life has to perform more intricate, delicate, and refined processes or activities in the one case than in the other. And it is here that *individuality* steps in and tells us what the difference in the processes and activities of life are. The life of a species depends upon individuality; but individuality is not, in a sense, dependent upon life. Individuality cannot be without life, but it is dependent upon the subdivided life having certain endowment or fixed habit. The division of some of the 'rotifera' into two, and the propagation of the species

by such division, teaches us what, in a variety of forms and ways, is true of all species. Bastian's spontaneous generation theory is dead. Life comes only from pre-existent life. The primordial germ must have been subdivided to produce a second individual. Who subdivided it? Evolution cannot lay claim to that subdivision, and it cannot therefore account for the method of propagation among the most primitive forms of vegetable life.

The Holy Spirit has determined, that no matter what kind of life it is, whether it be the lowest form of vegetable or that of man, it shall be propagated and increased, individually, only by subdividing its own life; and thus, in each case, the resultant cell, or the offspring is a part of the parent life, with all its fixed habits, reflex actions, instincts, or intelligence. And if the life so subdivided grew chlorophyll, it will grow chlorophyll again, and it will subdivide and propagate its species in like manner. Now, nothing can be more evident than that there must be some Intelligent Superintendent to govern these operations in vegetable life, else how can these wonderful vital changes occur, since there is neither instinct nor mind, let alone intelligence in the species?<sup>1</sup> Let us suppose that the primordial cell of life became divided by accident, what is it that determines the unbroken record in the propagation of species? Scientists answer, 'The Law of Continuity.' Yes; but who determined the Law of Continuity? Let us be honest, and not hide God behind the Law of Continuity, for this is only another name for the supervision and operation of the Holy Spirit. There is no continuity in chance.

Some affirm that many things connected with microscopic

<sup>1</sup> At the British Association meeting in Nottingham (September, 1893), the '*vitalistic*' theory was much discussed, and it was asserted that some of the lowest forms of life have 'mind.' If that is so—and there are certainly striking facts in support of the point—it will in no wise weaken the argument, because even man, the most intelligent of all earthly beings, has no control over the vital functions of his body.

and other life point to the probability that no *direct* supervision of Almighty Intelligence occurs. A sort of fixed habit is found among the lower orders, and also, to a very appreciable extent, in man. It is necessary that this should be the case in order to form a distinctive species, and, at the same time, allow for the evolution and development of the species. This fixed habit is generally termed 'instinct' in animals, and is the result of 'suggestion' from without—very largely if not entirely from without. By 'without' I mean that higher intelligences 'suggested,' and still 'suggest,' that the lower forms of life shall perform new actions—in other words, develop or retrograde along new lines. By evolution, it is generally implied that the plants or animals have themselves acquired new habits or instincts, excepting the case of flowers, and vegetables, and domestic animals more or less trained by man. But I regard the development of both vegetable and animal life as *due entirely to* 'suggestion' by Spirit or higher intelligences, until the animal has reached the point when it can choose for itself, and so may be said to have mind or intelligence. It then can form fixed habit by 'self-suggestion,' although still amenable to the 'suggestion' of Spirit or even human beings.

A point of considerable importance may be noticed here, and it arises out of the fact already mentioned that many writers object to acknowledge the Holy Spirit as God in Providence, always superintending, always operating, because there is so much irregularity, disunion, and discordance among the various species of animal life, and even among each individual species. If it is asked how God deals with life on the earth, if He does not superintend it Personally, we are told that there are Fixed Laws or planes of evolution, and that lower life conforms to these. Let us grant, for argument sake, that this is so. What of these Fixed Laws? They are decidedly imperfect, and out of harmony with the revealed word of God. There is something wrong with the Laws, that

is certain. There is no question that there is general discordance, rupture, and warfare among life of all kinds; and the want of harmony is as strikingly manifest whether the Holy Spirit is regarded as absent, and represented by Fixed Laws, or whether He is recognized as Omnipresent, Personally Superintending, and operating. Only there is one serious aspect of the Fixed Law question: it makes God the Author of evil.

Let us regard vegetable life. Parasitism is found here; one plant lives on the vitals of another, and there are numerous diseases which affect plant life banefully. Glance at animal life for a moment; from the lowest forms upwards we find one continual warfare proceeding. The weakest are slaughtered, and parasitism and disease are more rife than in the vegetable kingdom. One and another species has to subdivide its life into so many portions in order that some few of its offspring may survive the vigilance of the enemies which prey upon the species, that the parent either forfeits its life or is completely prostrated by the sacrifice. Note the myriads of fish spawn destroyed every year, and the countless billions of larvæ which never come to maturity in our ponds, etc. If all these survived, the earth would be uninhabitable. Some say that it is a 'wise dispensation of Providence' that this wholesale destruction of life shall take place, and that all the spawn, larvæ, spores, etc., die for man's benefit. Not a bit of it. We are now contemplating nature in the hands of Fixed Laws, and I say there is something wrong, radically wrong with the Laws, because if they were perfect and benign, there should have been no parasitism either in the vegetable or the animal kingdom. No animal should prey upon another. Life should be as sacred among the lower orders as it is among civilized men—yes, and far more sacred—perfectly sacred. If God does not like to see oppression among men—and He does not—we may be certain He does not like to regard it among animals either; and in His sight the torture of the mouse by the cat is far more abhorrent than it is to the most refined

among the human family. There is something wrong, therefore, in vegetable and animal life. And this wrong is as apparent among the lower forms of animal life as it is among men.

When we consider the great Forces which determine, under the Holy Spirit's superintendence, that the planets shall continue in their courses with the perfect regularity which characterizes their movements, we are ready to adopt the sentiment of the hymnist who concluded that "only man is vile." But if we look carefully into life generally, we shall be bound to conclude that there is almost universal vileness, a discordance and imperfection which is not commensurate with the Superintendence and Operation of the Holy Spirit *in situ*. Furthermore, animal life had 'fallen,' so to speak, long before Adam fell, and so we are met with the complicated question, 'How do you account for the evil which is as manifest in lower animal life as it is in man, and how do you account for this when it is evident evil did not fall upon animal life primarily as the result of Adam's disobedience?' Trite questions, fair questions, I admit. We learn from Genesis that the tempter (the serpent) 'suggested' evil to our first parents. I am quite satisfied, personally, that he had been 'suggesting' evil from the first day in the history of our planet. It was the devil taught the ichthyosaurus to gormandize and destroy life in the wholesale way it is evident it did from the geological remains which afford such testimony to-day; and it is the devil that now 'suggests' to the animal creation with a view to blast and stultify God's beneficent handiwork.

On the other hand, it is equally evident that if the good angels influence man for good, and assist him in the way the Bible leads us to conclude they do, we may be certain that their power is also directed in the vegetable and animal kingdom to frustrate the powers of evil. Evil is as strong a factor in the lives of the lowest creatures as it is in man;<sup>1</sup>

<sup>1</sup> It must not be inferred that I hold the lowest creatures responsible for that evil.

and it is a strange fact that the greatest evidences of what are called sinful habits in man, or wrong actions, are generally found in those insects and animals possessing the greatest intelligence. What is called inanimate nature is most free from discordance and irregularity. Vegetable life comes next, then some of the lower orders of animal life, and then a few animals like the sheep, the cow, and the horse, which man has had no object in training to evil habits whilst domesticating them.

Vegetable life is not usually credited with instinct, but the *vital basis* even in plants must be recognized as possessing it, though I prefer the term fixed habit. The following example illustrates my meaning. A young tree grows under the shade of others, and it throws out its processes in the direction of the sunlight. If it is left to grow undisturbed, it will always bend in the same direction. Take it up, and turn the side towards the sun which has hitherto been away from it, and it is found that the tree develops and leans just in the opposite way it did before—in fact, turns again towards the sun. If it is contended that the plant does nothing more than the magnetic needle which always turns to the north, it none the less proves that there is an Intelligent Force operating, call it the Law of Continuity, or what you will. It is very difficult to define the difference between habit and instinct, although the former is the term usually applied to the vegetable kingdom.

I cannot pass over vegetable life without referring to those varieties which are sensitive to the touch, and which have sensation, and are said to be capable of being stimulated. Scientists have considered the formation of nerve-centres very carefully, and have devoted much attention to the subject. Dr. Romanes says:—

“Now, beginning with the case of undifferentiated protoplasm, Mr. Spencer starts from the fact that every portion of the colloidal mass is equally excitable and equally contractile. But soon after protoplasm

begins to assume definite shapes, recognized by us as specific forms of life, some of its parts are habitually exposed to the action of forces different from those to which other of its parts are exposed. Consequently, as protoplasm continues to assume more and more varied forms, in some cases it must happen that parts thus peculiarly situated with reference to external forces will be more frequently stimulated to contract than are other parts of the mass. Now in such cases the relative frequency with which waves of stimulation radiate from the more exposed parts will probably have the effect of creating a sort of polar arrangement of the protoplasmic molecules lying in the line through which these waves pass, and for other reasons also will tend ever more and more to convert these lines into passages offering less and less resistance to the flow of such molecular waves—*i.e.*, waves of stimulation, as distinguished from waves of contraction. And lastly, when lines offering a comparative low resistance to the passage of molecular impulses have thus been organically established, they must then continue to grow more and more definite by constant use, until eventually they become the habitual channels of communication between the parts of the contractile mass through which they pass. Thus, for instance, if such a line has been established between the points A and B of a contractile mass of protoplasm, when a stimulus falls upon A, a molecular wave of stimulation will course through that line to B, so causing the tissue at B to contract—and this even though no wave of *contraction* has passed through the tissue from A to B. Such is a very meagre epitome of Mr. Spencer's theory, the most vivid conception of which may perhaps be conveyed in a few words by employing his own illustration, *viz.*, that just as water continually widens and deepens the channel through which it flows, so molecular waves of the kind we are considering, by always flowing in the same tissue tracts, tend ever more and more to excavate for themselves functionally differentiated lines of passage. When such a line of passage becomes fully developed, it is a nerve-fibre, distinguishable as such by the histologist; but before it arrives at this its completed stage, *i.e.*, before it is observable as a distinct structure, Mr. Spencer calls it a 'line of discharge.'"<sup>1</sup>

I have quoted so much in detail for the reader to see the best scientific view of the formation of nerve-centres. It will be noted that protoplasm is said to be *stimulated*, and to be *contracted*, but what is 'stimulation'? what is 'contraction'? How did they arise? Who stimulated? Who 'contracted'? I trust that no one will think I would ridicule 'evolution,' for there is much in it that should receive our fullest re-

<sup>1</sup> "Mental Evolution in Animals," p. 31.

cognition, but it does seem utter folly to imagine that nerve-centres could be formed naturally, by chance, without the hand of the Great Architect of the Universe to mould and fashion them.

Examine the *mimosa pudica*. If you touch a leaf, the sensation is carried by delicate nerve-fibres inwards, and the protoplasmic material contracts along the line of the nerve-centres, and, as a consequence, the leaf of the plant closes like an umbrella, and falls back upon the stalk of the plant. And are we to believe that all this has come about by natural causes, by chance, and without the design and superintendence of Intelligent Power? The description given by Dr. Romanes shows the care and thought displayed in describing the development of nerve-centres, but how utterly inadequate it is to indicate their primary origin. The 'stimulation' and 'contraction,' as exhibited in the case of *mimosa pudica*, show very clearly what 'reflex action' is; and this behaviour of the plant to the touch of the finger is termed 'reflex action.'

Those plants which exude a gummy fluid in which flies and insects are entrapped, and which close upon their prey and absorb their juices, have the property of feeling or sensation, and it is generally thought that their behaviour is due to 'reflex action,' pure and simple. Those plants in Brazil which were described by a recent traveller as laying hold of a dog's limbs and applying suction most powerfully, appear to be of an order bridging over the gulf which was once thought to divide the vegetable from the animal creation. The so-called animal-eating plants prey upon animals, as well as animals prey upon plant life, and it is found to be a very difficult task to define where the vegetable kingdom ends among microscopic life, and the animal kingdom begins. There is no fixed line of demarcation here.

We have just noticed 'reflex action,' and, as I turn at once to the animal kingdom, and 'instinct' and 'reason'

will be mentioned, I cannot do better than give the very terse and yet comprehensive description of the three terms in Dr. Romanes' words:—

“Reflex action is non-mental neuro-muscular adjustment, due to the inherited mechanism of the nervous system, which is formed to respond to particular and often recurring stimuli, by giving rise to particular movements of an adaptive though not of an intentional kind.

“Instinct is reflex action into which there is imported the element of consciousness. The term is therefore a generic one, comprising all those faculties of mind which are concerned in conscious and adaptive action, antecedent to individual experience, without necessary knowledge of the relation between means employed and ends attained, but similarly performed under similar and frequently recurring circumstances by all the individuals of the same species.

“Reason or intelligence is the faculty which is concerned in the intentional adaptation of means to ends. It therefore implies the conscious knowledge of the relation between means employed and ends attained, and may be exercised in adaptation to circumstances novel alike to the experience of the individual and to that of the species.”<sup>1</sup>

It will be noted that the term ‘instinct’ includes the element of ‘consciousness.’ Think what this means, ‘sensible,’ ‘aware.’ Can any one imagine the development or evolution in animal life from ‘reflex action’ to ‘instinct’ by natural means, by chance? Reflex action is very wonderful, but what is it compared to ‘consciousness’? When one contemplates the subject it really is too absurd to believe for a moment that anything short of Almighty Intelligence and Power operating could bring about such development. The Spirit of God must be superintending.

Then observe the giant stride of progress there is from ‘instinct’ to ‘reason,’ between actions due to ‘suggestion’

<sup>1</sup> “Animal Intelligence,” p. 17.

along hereditary lines, and actions due to present conscious choice: actions of the mind that thinks, and plans, and acts accordingly. It is all very well to speak of mind evolution—it is true that animals as well as man have developed nerve and brain functions, but if the Spirit of God had not directed and superintended the evolution, mind would be a jumble and a chaos, and evolution would be powerless to help the tangled mass of confusion resulting.

A few examples showing striking development, and even intelligence of a high order, will be given to prove that minute animal life necessitates the continual supervision and operation of Intelligent Power of the highest kind. Some of the observations upon the lowest forms of animal life reveal strange actions which savour much of intentional movements very akin to the intelligent. Ascending a little to snail life, the following is too good for evolution or natural selection, and is “a curious exhibition of intelligence in a snail, which does not seem to have admitted of mal-observation:—

“Mr. White fixed a land-shell mouth uppermost in a chink of rock; in a short time the snail protruded itself to its utmost length, and, attaching its foot vertically above, tried to pull the shell out in a straight line. Not succeeding, it rested for a few minutes, and then stretched out its body on the right side and pulled its utmost, but failed. Resting again, it protruded its foot on the left side, pulled with its full force, and freed the shell. This exertion of force in three directions, which seems so geometrically suitable, must have been intentional.”<sup>1</sup>

Sir John Lubbock's experiments with ants show that they have memory, if not intelligence. Karl Vogt stated that “for several successive years ants from a certain nest used to go through certain inhabited streets to a chemist shop six hundred mètres distant, in order to obtain access to a vessel filled with syrup.”<sup>2</sup> Sir John's experiments with regard to how ants recognize friends, and attack enemies or strangers,<sup>3</sup> are very interesting, but space will not permit further reference. The

<sup>1</sup> “Animal Intelligence,” p. 26.

<sup>2</sup> *Ibid.*, p. 41.

<sup>3</sup> Lubbock's “Sense of Animals.”

following, taken from Dr. Romanes' work,<sup>1</sup> quoted there from Mr. Belt, is very striking. He writes:—

“One day, watching a small column of these ants (i.e. *Eciton lamata*), I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran backwards in an agitated manner, and soon communicated the intelligence to the others. They rushed to the rescue; some bit at the stone and tried to move it, others seized the prisoner by the legs and tugged with such force that I thought the legs would be pulled off, but they persevered until they got the captive free.<sup>2</sup> I next covered one up with a piece of clay, leaving only the ends of its antennæ projecting. It was soon discovered by its fellows, which set to work immediately, and, by biting off pieces of the clay, soon liberated it. Another time I found a very few of them passing along at intervals. I confined one of these under a piece of clay at a little distance from the line, with his head projecting. Several ants passed it, but at last one discovered it and tried to pull it out, but could not. It immediately set off at a great rate, and I thought it had deserted its comrade; but it had only gone for assistance, for in a short time about a dozen ants came hurrying up, evidently fully informed of the circumstances of the case, for they made directly for their imprisoned comrade and soon set him free. I do not see how this action could be instinctive. It was sympathetic help, such as man only among the higher mammalia shows. The excitement and ardour with which they carried on their unflagging exertions for the rescue of their comrade could not have been greater if they had been human beings.”

I can only echo Mr. Belt's remarks, and say that intelligence as well as sympathy was displayed. A very remarkable fact connected with ant life is that they keep cows<sup>3</sup> like human beings do, and milk them to afford nourishment. Then the fact that ants keep slaves, and frequently make other insects do their work is very notable, whilst their methods of defence and of warfare are strange and subtle in the extreme. I cannot refrain from quoting the following of the *Ecitons*. Mr. Belt says:—

“Another time they (the ants) were crossing a watercourse along a small branch not thicker than a goose-quill. They widened this natural bridge to three times its width by a number of ants clinging to it and to each

<sup>1</sup> “Animal Intelligence,” p. 48.

<sup>2</sup> Dr. Dallinger gives a similar experience in his lecture on ants.

<sup>3</sup> See “Animal Intelligence,” p. 60.

other on each side, over which the column passed three or four deep ; whereas excepting for this expedient, they would have had to pass over in single file, and treble the time would have been consumed. Can it be contended that such insects are not able to determine by reasoning powers which is the best way of doing a thing ?" <sup>1</sup>

The following is equally suggestive, and refers to how ants (*Ecitons*) cross a stream when there are no natural bridges, like trees, etc., to assist them :—

" If the watercourse be narrow, the thickheads (marching officers) soon find trees, the branches of which meet on the bank on either side, and after a short halt the column set themselves in motion over these bridges, rearranging themselves in the narrow train with marvellous quickness on reaching the further side. But if no natural bridge be available for the passage, they travel along the bank of the river until they arrive at a flat sandy shore. Each ant now seizes a bit of dry wood, pulls it into the water, and mounts thereupon. The hinder rows push the front ones ever further out, holding on to the wood with their feet and to their comrades with their jaws. In a short time the water is covered with ants, and when the raft has grown too large to be held together by the small creatures' strength, a part breaks itself off and begins the journey across, while the ants left on the bank busily pull their bits of wood into the water, and work at enlarging the ferry-boat until it again breaks. This is repeated as long as an ant remains on shore. I had often heard described this method of crossing rivers, but in the year 1859 I had the opportunity of seeing it for myself." <sup>2</sup>

Who will attempt to account for such intelligence in these little creatures on any plan of evolution or development apart from the superintendence and ' suggestion ' of intelligence and powers, such as may be exerted by spiritual beings under the permission and operation of the Spirit of God ?

Dr. Reid observes in reference to the cells in a beehive—

" Again, it has been demonstrated that, by making the bottoms of the cells to consist of three planes meeting in a point, there is a saving of material and labour in no way inconsiderable. The bees, as if acquainted with these principles of solid geometry, follow them most accurately. It is a curious mathematical problem, at what precise angle the three planes which compose the bottom of a cell ought to meet, in order to make the greatest possible saving, or the least expense of material and labour. This

<sup>1</sup> " Animal Intelligence," p. 138.

<sup>2</sup> Ibid., p. 139.

is one of the problems which belong to the higher parts of mathematics. It has accordingly been resolved by some mathematicians, particularly by the ingenious Maclaurin, by a fluxionary calculation, which is to be found in the Transactions of the Royal Society of London. He has determined precisely the angle required, and he found, by the most exact mensuration the subject would admit, that it is the very angle in which the three planes in the bottom of the cell of a honeycomb do actually meet.”<sup>1</sup>

Darwin's explanation of this wonderful instinct or intelligence in bees is—

“The work of construction seems to be a sort of balance struck between many bees, all instinctively standing at the same relative distance from each other, all trying to sweep equal spheres, and then building up, or leaving ungnawed, the planes of intersection between the spheres.”

And Darwin concluded that this perfection of cell-making came naturally, for he says, “I believe the hive bee has acquired through natural selection her inimitable architectural powers.”<sup>2</sup> It has been pointed out that the genius of great calculators like Bidder and others shows that there is an unseen region where ‘the multiplication table is, so to speak, in the air,’ and the only conclusion which will stand inquiry is that the bees got their perfect method of cell-making from the ‘suggestion’ of Intelligence in that *Unseen*.

Spiders are very wonderful creatures, displaying not only intelligence, but intelligence of a high order. Dr. Dallinger, in his lecture on spiders, says unreservedly that the spider not only has wisdom, but that it uses it with great discretion and ingenuity, as shown in a hundred different ways by its reasoning powers and capabilities of adapting knowledge under varying circumstances. Dr. Dallinger asks, too, from whence other than from God can the spider get this wisdom? As an instance of spider intelligence, the following is notable :—

“Being much exposed to the wind, the equinoctial gales of this autumn destroyed the web several times. The ingenious spider now adopted the contrivance here represented. It secured a conical fragment of gravel with its larger end upwards by two cords, one attached to each of its opposite

<sup>1</sup> “Animal Intelligence,” p. 171.

<sup>2</sup> “Origin of Species.”

sides, to the apex of its wedge-shaped web, and left it suspended as a movable weight to be opposed to the effect of such gusts of air as had destroyed the webs previously occupying the same situation. The spider must have descended to the gravel path for this special object, and, having attached threads to a stone suited to its purpose, must have afterwards raised this by fixing itself upon the web, and pulling the weight up to a height of more than two feet from the ground, where it hung suspended by elastic cords. The excellence of the contrivance is too evident to require further comment.”<sup>1</sup>

One cannot conceive such intelligence in a little creature without acknowledging the supervision of a Superior Mind or the ‘suggestion’ of higher intelligences.

Writing of fish life, Dr. Romanes says :—

“We must also allude to the *chelmon rostratus*, which shoots its prey by means of a drop of water projected from the mouth with considerable force and unerring aim. The mark thus shot at is always some small object, such as a fly, at rest above the surface of the water, so that when suddenly hit it falls into the water. This remarkable instinct can only, I think, have originated as a primordially intentional adjustment, and as such shows a high degree of intelligence on the part of these fishes’ ancestors.”<sup>2</sup>

One can easily understand how a ‘suggestion’ from higher intelligences could result in such a ‘shooting’ instinct, but it could never come from natural selection.

Not only is there marvellous intelligence manifested by little creatures, but the emotions, affection, etc., are strongly developed. I saw a cock-sparrow whose mate had been killed by a cat sit on the nest and twitter piteously, only leaving it to see if a sound it heard had anything to do with its lost mate; and when a person approached the house its plaintive twitter was uttered more loudly, and this continued for days together. Edward the naturalist gave an instance of sympathy shown by *terns* to an injured comrade which he had shot. When he made preparation to secure the bird, which had fallen into the water not far from the land, he observed—

“to my utter astonishment and surprise, two of the unwounded terns take hold of their disabled comrade, one at each wing, lift him out of the

<sup>1</sup> “Animal Intelligence,” p. 222.

<sup>2</sup> Ibid., p. 248.

water, and bear him out seawards. They were followed by two other birds. After being carried about six or seven yards, he was let gently down again, when he was taken up in a similar manner by the two who had been hitherto inactive. In this way they continued to carry him alternately, until they had conveyed him to a rock at a considerable distance, upon which they landed him in safety. Having recovered my self-possession, I made toward the rock, wishing to obtain the prize which had been so unceremoniously snatched from my grasp. I was observed, however, by the terns; and, instead of four, I had in a short time a whole swarm about me. On my near approach to the rock I once more beheld two of them take hold of the wounded bird as they had done already, and bear him out to sea in triumph, far beyond my reach. This, had I been so inclined, I could no doubt have prevented."

No wonder Edward refrained from interfering; he recognized that a higher Intelligence had taught the lesson, and said:—

"I willingly allowed them to perform without molestation an act of mercy, and to exhibit an instance of affection which man himself need not be ashamed to imitate."<sup>1</sup>

Had I space I would refer to the wonderful instincts (?) of birds breaking the shells of snails, molluscs, etc., on stones to get at the tenants of the shell; the strange intelligence of the tailor-birds, which sew leaves together; the love of the beautiful in the bower birds; the remarkable intelligence of the baya birds of India in sticking fire-flies in their nest to frighten away their enemies. All these are proofs beyond doubt, I think, that superior minds must have 'suggested' the intelligence developed. The habits of the *tallegallus* of Australia are even more astonishing. This bird does not hatch its eggs itself, but deposit them in a kind of hot-bed which it prepares, composed of vegetable matter and sand. The temperature of the mass increases, and the heat so formed hatches the egg, and the young force their way through the mass, and, as a matter of fact, have old heads on their young shoulders at once, as they look out for their own living the moment they escape from the fermenting heap. It is no use to look to

<sup>1</sup> Smiles, "Life of Edward," p. 240.

natural selection or to evolution for a solution of this wonderful trait on the part of these birds. If further proof were wanting to show that the animal kingdom has developed by 'suggestion' from Higher Intelligence, the action of these birds alone would afford strong evidence; and it is another link in the chain which binds us to the conclusion that life everywhere is under the continual superintendence of the Almighty Giver, the Holy Spirit.

The parasitic habit of the cuckoo, and the almost innumerable instances of parasitism in nature, reveal great ingenuity and intelligence, but I cannot dwell upon these further than to point out that Satan and the spirits of his kingdom are as subtle and active in 'suggesting' evil in the animal kingdom generally, as they are in man. The following are two striking instances of cunning, observed by Miss Bird. She writes:—

"In the inn garden I saw a dog eating a piece of carrion in the presence of several of these covetous birds (crows). They evidently said a great deal to each other on the subject, and now and then one or two of them tried to pull the meat away from him, which he resented. At last a big, strong crow succeeded in tearing off a piece, with which he returned to the pine where the others were congregated, and after much earnest speech they all surrounded the dog, and the leading bird dextrously dropped the small piece of meat within reach of his mouth, when he immediately snapped at it, letting go the big piece unwisely for a second, on which two of the crows flew away with it to the pine, and, with much fluttering and hilarity, they all ate, or rather gorged it, the deceived dog looking vacant and bewildered for a moment, after which he sat under the tree and barked at them in vain. A gentleman told me that he saw a dog holding a piece of meat in like manner in the presence of three crows, which also vainly tried to tear it from him, and after a consultation they separated, two going as near as they dared to the meat, while the third gave the tail a bite sharp enough to make the dog turn round with a squeak, on which the other villains seized the meat, and the three fed triumphantly upon it on the top of a wall."<sup>1</sup>

Revenge is strongly developed in some birds and animals, but I must not quote further. If I mentioned animals like

<sup>1</sup> "Animal Intelligence," p. 3:0.

dogs and horses, I might fill page on page with remarkable stories of animal intelligence.

I conclude that any one who closely studies these wonderful revelations of animal intelligence, or the habits of plant life alone, must admit that there is of necessity an Universal Intelligent Superintendent constantly operating and superintending. The Superintendent laid down and continually holds the 'main lines.' Yes, says the scientist, I admit the Law of Continuity, and acknowledge it to be the great factor in evolution. Quite so; the Holy Spirit will not permit Satan or any other spirit intelligence to interfere with His work here in the *main*. Animal species, vegetable life, mineral matter, terrestrial Forces, yes, even man, can be subjected to the 'suggestion' of evil, as well as of good spirit intelligences; but the main lines—the one styled the Law of Continuity, for instance—He holds in His own hands. He is in all life occupying, and permeating the whole; whilst He permits evil intelligences to move and act and suggest evil right through the terrestrial creation.

The Bible affords us some evidence of the continual operation of the Spirit of God in animal life, among other instances: "*Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the ground.*"<sup>1</sup> Referring to numerous animals and birds, "*None shall want her mate: for My mouth it hath commanded, and His Spirit it hath gathered them.*"<sup>2</sup>

My own conclusion is this, that when one considers the habits of such wonderful little creatures as the ants, spiders, etc., it seems far easier to dispense with the constant superintendence of the Holy Spirit over man, than to dissociate Him from the animal kingdom.

<sup>1</sup> Ps. civ. 30.

<sup>2</sup> Isa. xxxiv. 16.

## CHAPTER X.

### HUMAN LIFE.

It is not at all improbable that some readers will conclude that the preceding chapters deal much more with science than with the Holy Spirit; and it may be that such a conclusion will be general in the case of those who argue that it is not necessary to connect the Holy Spirit directly with either the organic world other than man, or with the inanimate creation—inorganic matter. When, however, we come to man, and note the spiritual side of his nature, then we can commend the sympathy and presence, so to speak, of all Christians upon a common platform.

By human life is meant life in the body—the union of mind and soul and spirit with the body—and it will become evident, on reflection, that although the human body does not constitute life, because life can and will exist apart from it, the problem has yet to be solved whether the human body is permeated by the Holy Spirit, and whether He is responsible for, or takes any part in the manifold operations which proceed there. It is not forgotten that I am on debateable ground, and that the region ascribed to Fixed Laws may, in some measure, include even the human body. I say in ‘some measure,’ because many think that the individuality of the human subject, the will and the freedom thereof, the action and exhibition of vital force at command—all these it is assumed render the human body *complete in itself*, and so independent of Fixed Laws or Forces. Such a view, however, is too

narrow, and man is not the sovereign over his own body any more than he holds the reins of his own life. When regarding human life in its completeness, if we could only assume that the individuality of man was determined by the gift of life, and that the human body was governed and sustained separately by each individual, then we might conclude it was only necessary for the Holy Spirit to be united to our spiritual nature, He giving and holding and joining to our bodies that interesting, though unknown element—life. That each human being has a distinct and separate individuality is generally admitted; and that he has control over his actions and his movements; but the human body, in its principal vital functions, is not under the control, nor in any way subject to the will of the individual.<sup>1</sup>

It is generally believed that the life which lives after the death of the body is united to that body during life in the brain; although it would be perhaps nearer the truth to say the *individual life* was united there because 'life' must pervade the whole body from the 'cradle to the grave.' In the brain there is a mass, or, more correctly speaking, there are two masses of nerve terminals, some of which are connected directly with the will of the individual, whilst others are not so joined, and are distinguished by the term *sensory motor nerves*. These sensory motor nerves, or ideo-motors, act without the conscious willing of the individual. To avoid further use of technical language, it is stated that by the action of the will one can perform various movements involving thought and feeling and the putting forth of energy or vital force; but there are many muscular and other actions going on in the body over which the individual has no control.

<sup>1</sup> This does not interfere with the general 'freedom of the will.' God has given us life, and we are under strong 'suggestion' to preserve it. This is necessary simply to preserve the species—the race—and is the foundation, so to speak, upon which the 'freedom of the will' is built.

The athlete wills with all his heart or desire that his breathing shall not be accelerated, and that his strength shall endure as long as he wishes ; but his breathing is not under his control, nor will his strength be influenced by the desire he expresses for its continuance. Many a weary, tired person has desired sleep most ardently, and wooed it with all his art ; but to no purpose, for, generally speaking, a man has no control over his sleep if we eliminate the power of 'self-suggestion.' Many a one weary of life, and burdened with the pain and sorrow and trouble which overwhelm those whose faith in God is as weak as their trust in man's kindness and help, would stop the beating of the heart, and so silence it for ever ; but the human will has no control over the heart's pulsation. Many a man, fascinated by gambling, would spend night and day in the prosecution of his desire if his 'luck' continued ; but whilst he battles with sleep, and seeks to put it away from him, exhaustion supervenes, and he must succumb.

Then we must take cognizance of what is of still greater import, the nourishment of the body, the maintenance of animal heat, the reparation of the wear and tear of nerve and tissue and muscle, for these all proceed without any control from the individual ; and he is for the most part as insensible to the processes and actions which take place by day, as he is by night during sleep.

Moreover, the chemical elements of the food in the blood at one instant give rise to heat for the maintenance of the temperature of the body, whilst at the next moment electric force is generated to produce muscular action ; and it seems certain that during active exercise heat and muscular energy are produced simultaneously, and yet the person in whose blood these remarkable changes are going on knows nothing of the processes by which heat and power for action are generated.

A man cuts his hand deeply ; he experiences pain at the

time, but this is probably only a benign infliction to induce him to protect the injured parts. After a little while cells are formed, the lips of the wound are joined together, and healing proceeds. The ignorant man knows nothing of the processes taking place, and one cannot, speaking generally,<sup>1</sup> cause the wound to heal one day sooner by the exercise of will power. Enough has been said to show that the most vital functions of the human body proceed without human supervision or control. Can we relegate to Natural Forces, proceeding along the lines of Natural Laws, all these varied and complicated processes? To me it is very evident that we cannot. Every movement of the body, every breath we breathe, every pulsation of the heart, every action or power expended, whether originated by the will, primarily, or brought into play by the sensory motor nerves, is supplied at the expense of the individual. This I am prepared to admit, by way of argument; but the question arises, How are these nerves—the ideo-motors—brought into play?

In a signal-box there are twenty levers, each one connected with a pair of points. The signalman puts his hand to any one lever and turns the points, allowing a train to travel upon another line. We have almost an innumerable quantity of such levers in the brain, which are put in motion by the human will; but there are numerous levers without any handles, and some of these are continually, whilst others are frequently in motion. Who starts them? Who determines their cessation or continuity of action?<sup>2</sup> It is not questioned that the functions of the human body proceed along lines which are fairly continuous and well defined; but the irregularity of action, in every particular, at once disproves the possibility

<sup>1</sup> By 'speaking generally' I mean the elimination of hypnotic 'suggestion.'

<sup>2</sup> It will only complicate matters if I gave the opinions of scientists as to how these ideo-motors came to act without the control of the subject; and as it would not in the slightest degree afford an answer to the question, I desist.

of Fixed Forces at work. If the heart always beat at sixty to the minute, if the temperature of the air was always uniform, and it invariably took two ounces of food to maintain that temperature exactly at  $98\cdot6^{\circ}$  F., then one could understand how Fixed Forces might act; but never for an hour can it be said that the conditions of bodily existence are the same.

Not many examples need be given here, I think, to prove that Intelligent Superintendence is necessary. A man goes to sleep; his breathing is slower—yes, and the wear and tear are less. Analyse his breath, and you will find that the carbonic acid therein is reduced nearly one-half. It is a freezing night; open wide the window of the bedroom where the man sleeps, and subject his breath to analysis again. It will be found that the carbonic acid has increased largely. Now place the thermometer under his arm-pit—just  $98\cdot6^{\circ}$ ; the temperature of the body is almost exactly the same, although that of the room is  $30^{\circ}$  lower. Some will say it is a Fixed Law; the cooler the air going into the lungs, the more the expenditure of heat-making material in the blood. True; but how could a Fixed Law know when the window was opened, and the freezing air admitted? How could a Fixed Law or Force know the exact quantity of food which must be used up to keep the temperature of the body at the required temperature? Furthermore, how could a Fixed Law or Force read the thermometer to know when  $98\cdot6^{\circ}$  was attained, and always keep the body at that temperature? Whether a man goes to the north pole or to the equator, if he continues in health, his body will be  $98\cdot6^{\circ}$  F. within slight limits of variation. It may be suggested that in this fact of the uniform temperature of the body we have a Fixed Law. Undoubtedly, but the fact that this is so is the strongest proof that Intelligence and Power of the Highest Order are required to bring about such a result. It is useless to speak of Fixed Laws dealing with the most intricate processes which at no *two moments* are pro-

ceeding under similar conditions. One can only account for heat and muscular force being produced in the body simultaneously without the knowledge of the individual by saying that the Spirit of God in all His Power and Intelligence is in the body.

Recalling the cut in the hand, already mentioned, we can only account for the healing process going on in a sore, and the curious chemical changes which occur, by saying that the Spirit of God was *in situ*, determining the changes and processes. And the 'Hand' which set the breathing muscles in action, and controls and superintends them in the variable and economic manner in which they act, is the Spirit Hand, so to speak, of God. It is only by acknowledging that the Holy Spirit permeates every atom of the human body—flesh, and blood, and bone, and skin, and hair, and nails—can we account for the carrying on of the marvellous functions which are incidental to life.

What does the Scripture say with regard to this conclusion that the Holy Spirit is present in Person in the human body, permeating every atom of it, and superintending all the operations which proceed without the consciousness of the individual? "*But the very hairs of your head are all numbered.*"<sup>1</sup> "*My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unperfect substance, and in Thy book were all my members written, which day by day were fashioned, when as yet there was none of them.*"<sup>2</sup> See also Job x. 5-11. The passage from the Psalms is not as clear as one would wish, and I give the note referring thereto from the "Speaker's Commentary," which is as follows:—"Thine eyes saw me, in the womb, an embryo, an atom, unformed (*glomus*), invisible to any other ken; and in Thy book<sup>3</sup> were *they* all written; *my* days were fashioned and delineated in Thy Spirit, and written

<sup>1</sup> Matt. x. 30; Luke xii. 7.

<sup>2</sup> Ps. cxxxix. 15, 16.

<sup>3</sup> Ps. lvi. 8; Mal. iii. 16.

in Thy book, when as yet not one of them was." The Omnipresence of the Spirit is referred to in the seventh verse, and there seems no doubt whatever that the teaching of the psalm is that the Holy Spirit designs and superintends and fashions the human body from the germ to complete development ; and it is only feasible that those who believe this should believe also that He watches over and governs the numerous functions of the human body, over which the human will has no control, during all the days of life. And if this is true of the human body, it is only right to assume that the bodies of animals whose reason is so inferior, and whose knowledge is so limited, must be superintended, and governed, and renovated continually by an ALL-POWERFUL and ALL-WISE BEING.

If questions like these were asked, 'How is the heat of the body maintained? How is the body nourished?' How does the breathing and all the various functions proceed when the human mind is unconscious of them?—most persons would reply, perhaps, 'All these things are included in what is called life.' James, the writer of the Epistle which bears his name, asked the question, "*What is your life?*"<sup>1</sup> In Deut. xii. 23 we are told that "*the blood is the life.*" From other portions of God's Word and various writers, it may be inferred that the *breath* is the life. From the advertisement page of the newspaper one can discover that 'electricity' is life. But neither one nor all of these constitute *life*. Life remains after the body has crumbled to dust, and so the body is but the visible machine set in motion, and to some extent governed, by the mind and will of the individual.

In answer to the question 'What is your life?' the best reply one can give, perhaps, is soul and mind and spirit.<sup>2</sup>

<sup>1</sup> Jas. iv. 14.

<sup>2</sup> That 'life,' applied to our earthly existence, is more than soul and mind and spirit in their relation to the brain is admitted. The whole body is vivified ; the flesh and blood are alive in a sense 'peculiarly their own ; but after death many of the functions of 'life' lapse. It is self-conscious life which will receive our chief consideration.

But what are soul and mind and spirit? it may be asked. Judging from the meanings given to the words in our dictionaries, these terms appear to have much of the same import. Thus the *soul* is called the 'vital principle;' the *mind* is said to be 'the spiritual principle or soul in man;' and the *spirit* is termed 'self-conscious life.' Now, if the soul is the mind, and the mind is the spiritual principle, and the spirit is self-conscious life, there is very little to choose between them as terms indicating life; because consciousness belongs to the realm of the mind.

There is a section of the Christian community, however, who regard the 'spirit' of man as being a faculty separate and distinct from the soul, or even from the mind. Mr. Heard has dealt with this view of the separate faculty, in his treatise on the "Tripartite Nature of Man," in the clearest and most concise manner; and I will only point out my reasons for not accepting his theory, because the Omnipresence of the Holy Spirit as taught in this treatise, and the assertion that there is not an atom of the Divine essence in man's nature, are opposed to such a tripartite view. If the spirit in man is divine and a separate faculty, it affords an excellent medium for the Holy Spirit's working, and, on this ground, some notice must be taken of the theory, although one side of the subject is mentioned under 'Conscience.'

1. We are told that "the spirit in man is divine, consubstantial with God, Who is the Father of spirits, as our bodies of flesh are consubstantial with those of the parents of our flesh."<sup>1</sup> Now, if this were true a man could only get a spirit when he is born again, because, if the race were born with Divine spirits, surely all would be perfect instead of being 'desperately wicked.' We learn, however, that man's spirit is not given at conversion, but it is given him at birth. Does he receive it from his parents? No.

<sup>1</sup> "Tripartite Nature of Man," p. 123.

“The spirit (pneuma) of all men comes from God at birth, by a creationist power, such as that which the risen Saviour breathed on His disciples. But the pneuma is quickened in the regenerate to a higher and divine life, by a special creationist power, such as the descent of the Holy Spirit at Pentecost, when ‘*it sat upon each of them.*’ The first birth of the pneuma is general; the second, or new birth, is particular. The one is in all men, yea, in the very reprobate; for if they had no inner light, they would have no sin.”<sup>1</sup>

The meaning of the above is that there is in every man a divine inspiration, or afflatus; but the working of this would be absolutely inexplicable unless we admit the Omnipresent, permeating Spirit who inspires or strives in every man—and this is my standpoint. But we learn, further, of the spirit in man since Adam fell. “The spirit now, instead of going on to know God and to attain the proper end of man, viz. to enjoy God, and to be happy with Him for ever, fell back into a dead reception of divine impressions.”<sup>2</sup> Again: “The truth is, that conscience or the half-deadened spirit will assert its claims to be heard.”<sup>3</sup> “When we speak of the new birth, we do not mean that the human pneuma begins to exist then for the first time. . . . But we mean that the spirit in man is now quickened and acted upon by the Divine Pneuma—the Third Person of the blessed Trinity.”<sup>4</sup> I forbear to quote further. From these paragraphs we learn that there is a *human* faculty in man which receives a kind of divine influence or inspiration before conversion, and that this otherwise dead, or half-living faculty is acted upon by the Holy Spirit at the new birth. I fail to see in what way the human spirit is “divine and consubstantial with God” unless the same error underlies this teaching as is mentioned again in sequel, viz. that at conversion a little piece of the Holy Spirit is given so as to ‘*become the personal life*’ of the regenerated.

2. But is the spirit in man a separate faculty? Let us learn more of what the ‘spirit’ is. We are told that the

<sup>1</sup> “Tripartite Nature of Man,” p. 207.      <sup>2</sup> Ibid., p. 187.

<sup>3</sup> Ibid., p. 188.

<sup>4</sup> Ibid., p. 208.

*spirit in man is conscience*,<sup>1</sup> but this is treated in a separate chapter. Again, we learn that this faculty (spirit of man) is *God-consciousness*.<sup>2</sup> Then it is human, and not Divine. God does not reason and argue in His mind as to whether He is. God-consciousness is man's mental attitude towards God; it is man's own, and nothing more than judgment and reason exercised towards God; induced, suggested, and engendered by the Holy Spirit, Who ever strives with men for their good as He permeates all creation. God-consciousness is not a separate faculty. When we accept the truth that the world goes round the sun, and revolves on its own axis—although few can demonstrate satisfactorily how the facts are proved—we are conscious that the earth revolves; and, when we accept the teachings of the Bible as true, we are conscious of God, and it is one and the same faculty that is exercised. There are socialists and republicans in England who are fully conscious that Queen Victoria is the reigning sovereign, and would prevent it if they could, as they do not submit to her rule willingly. And there are millions who not only recognize her as queen, but who would shed their life-blood to maintain her cause and reign. In one case there is a consciousness without affection, in the other a consciousness with love. The one is consciousness in which the will is estranged, the other a consciousness in which the will delights. The one party says 'she shall not rule over me,' the other gives full obedience willingly. Yet it is the same faculty which is exercised, and if we substitute the Almighty Sovereign, and apply the parallel, then the man who bows with willing submission has handed his will into the keeping of the Spirit from Whom Adam took his when he rebelled and fell. And when, under the operations and convicting power and grace of the Holy Spirit, man lays down his carnal weapons and cries, 'Lord, be *my* Saviour,' he is born again, for the *will* is restored into God's hands. And it is the same faculty and part of man's nature which is

<sup>1</sup> "Tripartite Nature of Man," p. 164.

<sup>2</sup> *Ibid.*, p. 114.

exercised in this particular as is used by the child who, having disobeyed his parent, seeks forgiveness and reconciliation and willingly submits to his authority. Yes, and it is the same Spirit of God who brings about both the results.

It is not wise, therefore, to attempt a tripartite division of the human faculties, but rather to regard the soul of man as being as much superior to the brutes as man is; and, when the word spirit is used in sequel in any other sense than the disembodied being of man, it only means self-conscious life and nothing more than what is generally included in the word 'mind.' The word 'spirit' as applied to man is becoming more and more restricted to the sense of that existence which will be experienced in the nether world, although it is employed in Scripture in reference to his highest intelligence.

## CHAPTER XI.

### HUMAN LIFE—*continued.*

MIND and soul and spirit are said to be matter, and I do not object to the conclusion, as I regard everything other than the Person of God as more or less material, though it be of such highly refined and tenuous character as to defy human ken to perceive. It will be well, however, to give these three a little attention with a view to notice, in some measure, what they are, and how they can be influenced and acted upon by spirit life. Before doing this, let us glance a moment at the union of soul and mind and spirit with the body. It has already been stated that this union is generally said to take place in the brain, and, so far as mind and spirit are concerned, the conclusion is near the truth. In the brain there are numerous motor nerves, which act like electric shunts do by opening up communication with various individuals at the telephone exchange; for in the intellectual domain there are a thousand different subjects upon which the mind can ponder, and, in memory, there are a thousand treasures deep buried in the records of the past.

It is not assumed that each of these has a separate nerve at its disposal; the intention is simply to point out the complication of the machinery, and the isolation thereof into separate departments. I am sorely tempted to go into detail here, but technical terms must of necessity be employed, and these may not be intelligible to all. So far as the human

body is concerned, only the brain will be mentioned—perception and sight will be left out of consideration. It is not forgotten that all human knowledge comes through the senses, and therefore from without; and what we know of spirit and spiritual life comes from without also. The power to acquire such knowledge, whilst it is aided by the bodily senses, is almost entirely dependent upon the spiritual part of man, the life being the prime motor.

The 'ego,' the self-consciousness of life, is present, but we have a conscious knowledge of the past. All the knowledge we have at the instant is past knowledge, whether of self-existence or of persons or things. Where is the knowledge of things past stored? In memory. Where is memory situated? In the brain, we are told. Every thought makes a more or less greater impression upon that part of the brain devoted to memory, and the sensations of thought are supposed to change the structure, or molecular arrangement, of the substance or matter of the brain. But how do these changed atoms, or molecules of brain matter, enable us at will to reproduce the same thought which gave rise to the sensations which primarily acted upon the brain matter? Physiologists and psychologists think that there are terminal molecules formed, and that when connection is made with these, the old sensations course the same nerves, and the primary thought is revealed; just as a man can speak into a phonograph and have the tones of his voice and his speech reproduced. We know that when he speaks into the phonograph, a fine needle, fixed in a sensitive diaphragm, vibrates, and makes impressions on a wax cylinder. When, again, the wax cylinder is revolved backwards, the needle of the diaphragm is made to vibrate by travelling in the grooves which the primary vibrations made, and so the original sound is reproduced. Memory is the wax cylinder from which we reproduce the original thought.

My intention in thus leading up to memory is to stop at

this point and ponder a little. I have been dealing with a subject which has not yet appeared to belong to the region of 'spirit influence ;' but now we shall have to consider whether these marvellously delicate processes which memory involves can all be accomplished and developed in the organic structure of the brain. There seems to be no doubt that thought<sup>1</sup> does give rise to an alteration in the molecular structure of the brain ; but the question arises as to the possibility of this change of molecular structure, or even the brain matter—flesh, blood, nerve, muscle, etc.—being competent to perform the most intricate and delicate processes assigned to it. I feel confident that flesh and blood are absolutely powerless to register these sensations, thoughts, and knowledge, and I cannot agree with those who would make the nerve centres responsible for such wonderful work.

It is more in harmony with so complex and marvellous a machinery as memory, to conclude that the impressions, thoughts, sensations, and knowledge, are stored up in them entirely, not in brain-matter which is visible to the naked eye, or even that revealed by the microscope, but in the 'spiritual'—in that universal mind-ether which has already been mentioned. The mind-ether, being universal, permeates the brain of the individual ; and it is upon this spiritualized matter of infinite rarity, and infinite storage power, that thought, sensation, and knowledge are registered. What of this altered condition of the brain matter, then ? Well, during our life in the body we can only call up stored knowledge through the medium of the needle (using the phonograph illustration again) which made the impression on the spiritual, and so we must make contact, electrically speaking, with the molecule of brain matter which forms the terminal of the spiritual battery in which the knowledge in question is stored. In other words, knowledge is stored upon spiritual matter, not organic matter, like the brain, the alteration in brain structure giving rise to

<sup>1</sup> And by 'thought' I mean registered perception and knowledge.

the power of making contact between the body and the senses and the spiritual mind-ether, and giving rise at the same time to the feelings which actuate the body as the result of the thought.

Such must be the case if the disembodied spirit carries 'memory' into the bourne beyond. That the memory is so carried appears certain. If we are to be judged of the things done in the body, it does seem most feasible that it will be our own autobiography which we have written on the page of memory which will be the leaf out of the 'books' which will be 'opened' at the last day, and from which we shall be judged. There is, however, a strong bond of union between memory, although it be imprinted on spiritual matter, and the brain material, for all consciousness of the past reaches us only when the contact maker, the material nerves, brings us into communication with the spiritual records of memory. If the brain becomes exhausted, or brain disease supervenes, some of the material changed in structure by nerve sensation may become altered, and more or less of the memory of the past be obliterated. Indeed, it is possible, so far as life in the body is concerned, for all memory of the past to be lost irretrievably. It is likewise possible for some of the nerves which determine the generation of vital force in portions of the body to become impaired or rendered useless; and so those portions of the body are rendered passive or motionless.

It is a strange fact that the memory of incidents, even the knowledge of a language, may return after twenty years' forgetfulness. If memory depended, so far as the registration of the thoughts and knowledge is concerned, upon delicate changes of brain material (organic matter), it is rather incredible that after twenty years' loss it would again have these changes reformed; but if memory is regarded as impressions upon spiritual matter, and indestructible, one can better understand how the nerve contact-maker with the

spiritual could become resuscitated. Spiritual matter must be utilized in the brain, because nerve and muscle, flesh and blood, could never perform the functions. It is no secret that memory in the best of us very imperfectly registers or stores up our thoughts in a manner that we can refer to them at will ; but I regard the fault as due to the cerebral contact-makers rather than to the spiritual thought recorder.

Recent psychological experiments have revealed the very interesting fact that on 'memory's page,' so to speak, we not only record all our own doings, and sayings, and thoughts, but we register even the conversations of those around us to whom we give no apparent attention. It is evident, therefore, that memory's page contains a much fuller record than we have hitherto believed possible, and what we are said to 'remember' is only a fractional percentage of that which we have recorded in the autobiography we have written. Here, then, is a leaf of the book which will be opened at the judgment-seat of Christ ; the impressions on the spiritual matter of the brain will then be read with spirit eyes, and found to be a most perfect and complete record, every thought and action being stored up correctly.

If memory will be the record, the 'book,' from which we shall be judged—and it seems evident, I think, that it will—we see at once how the actions of our lives will stand out ; and no doubt will exist as to the side we are on. We shall stand self-condemned. We shall ourselves be able to place our finger on the spots where Satan had sway over us, and we shall be able, too, to know how far we permitted the Holy Spirit to guide our frail bark over the stormy seas of life. It is a solemn thought that man is here amenable to Holy Spirit and evil spirit agencies, and that he himself writes down, in the minutest detail, how he has acted towards these Good and evil agencies. There will be no opportunity given for any one to say to the 'recording' angel, 'You did not register the "*cup of cold water*" I gave to so-and-so.' Much of the

autobiography may be unconsciously written, but we write it all, nevertheless.

Memory is only a part of *mind*; it may be well to consider very briefly mind in its entirety. I think that *mind* must be regarded as a Force, just as *life* is a Force, and that to a certain extent we must get energy from the Unseen and spiritual. Mind must be a Force independent of the body and its associations, because the disembodied spirit must have power or force if it is capable of acting, and thus it must be possible to draw upon the energy of the spiritual world. That this has been done is of course evident to those who believe in miracles, as well as to those who know the possibilities of hypnotism. Perhaps as clear a biblical illustration as can be given in support of the statement is that of the angel who came to Christ in the garden of Gethsemane, "*strengthening Him.*"<sup>1</sup> If mind, and spirit, and life do derive any force from the spiritual other than that we know to be exerted by the Holy Spirit and Satan, our human faculties are not capable of discerning it, as these forces are so refined; and they are probably too closely associated with vital force, or nerve and muscular energy, to be distinguished by the nerve centres of the brain.

Professor Crookes has recently stated that we may look to the 'ether' as the future supply of electric energy sufficient for all the uses of man. It seems equally probable that the capabilities of the spiritual are able to supply through the spiritual part of man, life in particular, untold stores of vital power. Shall we be able ever to command these sources? I believe that future generations will have much more command over the spiritual than we have, and recent chemical and physical research tend to show this in a remarkable degree.

I must not digress here, however. The question under consideration is *mind*. From what has been said of memory it will be inferred, already, that mind is regarded as universal;

<sup>1</sup> Luke xxii. 43.

and it is not confined to the region of the brain only, but is in and around us. Not because each mind by the medium of life is joined to the Holy Spirit, but because there is a separate spiritual medium permeating, probably, all space and all creation, forming one immense, unbroken mind-ether. I walk along and this mind-ether is not affected by my body, nor is my body at all sensible to its presence, but I am always permeated by it.

This idea in other forms has often been promulgated. The Universal Mind is most frequently meant to express God in His Providence or Omnipresence, but this mind-ether, to which I have referred, is not God in His Essence at all. It is the work of the Holy Spirit, but not Himself. The Holy Spirit as the Spirit of God is Wisdom, and therefore Knowledge; but neither wisdom nor knowledge is the Holy Spirit. We are told that angels ministered to Christ, and that they are continually ministering to human beings; and it is evident that our minds must be the chief seat of their influence and action. The mind of man is also open to the spirits of evil, who know our thoughts, and take advantage of our weakness and proneness, by continued habit, to sin. The spirit entity is chiefly mind, which is its 'ego,' and it is through the mind-ether, probably, all spirits, good and bad, correspond; and it is on this mind-ether that all thoughts and individual knowledge are written. The affinities of individualism determine that the recorded memory and knowledge of each being shall remain as part of the 'entity,' and in close proximity thereto. The being of a spirit may be but of infinitesimal proportions, and so marvellous are the possibilities of spirit-matter, that it is not overstepping the mark, doubtless, to say that the mind-ether permeating the human brain is most ample for all the purposes of memory and mind.

It is not necessary to conclude that the spiritual in man is confined to the domain of his brain, or even of his body. We are bound to infer as Christians from the Scriptures that

this is not so because life is united to God. It may be suggested that if the Holy Spirit permeates all matter, and that life is joined to the body in the brain, the Holy Spirit is there, and that it is not necessary to infer that the spiritual nature of man need extend beyond his own body. This is perfectly true as far as it goes. There is no reason to conclude that a man's individuality exists outside his own body.

It has been stated that there is spirit-correspondence and spirit-influence exerted on man's spiritual nature apart from the Holy Spirit's influence; and it does seem in harmony with the perfect works of God visible to us to surmise that there is a perfect medium of mind-correspondence. Along this medium, knowledge of earthly things is stored, and from the register, the inhabitants of the spiritual world can learn, as a child learns from a picture-book, all that they would know of life terrestrial. This statement does not invalidate what has been previously mentioned, that such common knowledge is to the angels an open book, irrespective of the mind records of human beings. Along this mind-ether the angels, good and bad, correspond with our spirits, and 'suggest' thoughts good and evil.

We are hearing a great deal to-day about mind-correspondence both with and without hypnotism. This mind-correspondence is called 'telepathy.' It is thought by many persons that one human mind can affect another at a distance, and it has been asserted often that there are persons who can influence other minds across the Atlantic. The Scriptures tell us that man's mind is amenable both to the 'suggestion' of the Holy Spirit and to the 'suggestion' of Satan. Modern psychical research has concluded that one man's mind can also be influenced by another, and the current notion of to-day is that 'telepathy' is the influence of one man's mind upon another man's mind at a distance. I dissent entirely from this view, and deny the possibility of one man's mind acting upon the mind of another person. I am prepared to have

endless illustration of human influence quoted against me, so I essay at once to explain. All the good in us is of the Holy Spirit, and is the 'suggestion' which has remained or become fixed habit in us. The Scriptures lead us to conclude that this good 'suggestion' may flow (like the fountains of living water) from us to others—not by our influence or our power, but by the Holy Spirit. We desire, we will; He carries out the desire. In like manner the evil in us is of the evil one, Satan. We can 'suggest' evil to other minds, and the power of 'suggestion' may flow from us to others. We can desire evil for others, suggest evil, will evil to others; but the carrying out of the 'suggestion,' the power, the force to be exerted proceeds, not from us, but from the '*Unseen*.'

My desire here is to eliminate so called 'spiritualism.' I do not know who carries out the 'orders' of the hypnotist; he does not know, but he knows that he has no hand in it other than *simply to will*, and it is done. The hypnotist wills or orders that a man a hundred miles away shall go to sleep, and he goes to sleep; but it was not the mind of the hypnotist that acted upon the mind of the patient—it was a *power in the Unseen*, which carried out the hypnotist's orders. It is not difficult to see how this is. Hypnotic power to will or affect matter is a gift of the Holy Spirit. Some sensitive souls who think hypnotism a 'thing of the devil' will say I am blaspheming; but I am doing no such thing. I repeat, hypnotism is a gift of the Holy Spirit, and the person endowed with the gift will have to give account to God for its use. When the hypnotist wills, He, the Holy Spirit, Who endowed the hypnotist with the power to will, carries out the work. It is a very solemn and serious problem, too, how far Satan can use this power of 'suggestion,' and how far he can confer it upon human beings to use it in his service.

It will be seen, from what has been stated above, that the mind-ether which I have mentioned was not brought forward to accommodate thought to the telepathic ideas of to-day.

Along this medium, spirits good and evil correspond, and this communication could not be open through the Divine Essence, for good and evil cannot co-exist therein. The Holy Spirit is in the mind-ether, but not of it.

The question may be asked as to how far a man's mind may extend from his body, and whether the influence of the mind is not exerted by great preachers and speakers upon their audiences. Men like Wesley and Whitefield exerted great power upon their audiences; but it cannot be said that it was their minds acting on other men's. Christians say, and say rightly, that it was the Spirit of God acted upon the hearer's mind. But there is a sense in which it may be said that a man's mind acts. For instance, the man who prays very often becomes 'proficient;' yes, proficient in prayer. The Law is universal that 'practice makes perfect.' So the mind devoted to God is endowed with ever-increasing perfectness, and, therefore, with increasing Holy Spirit power. Thus it will be seen that it is possible, nay, it is certain, that the man who could not influence an audience in the least, by spiritual exercise acquires that power; in other words, is endowed by the Holy Spirit; and so some say his mind influences other minds. It is the power of 'suggestion' on a small scale. It is not right to say that all men have equal personality, and therefore it is not right to say that all men have equal influence; for a man's personality is great or little just in proportion to the power of the Holy Spirit he possesses; and this is a fact whether that power be used for evil or for good. In this sense it may be said that one man has such mind-power, that it can travel over a whole audience affecting all more or less.

What is the Holy Spirit's relationship to the mind-ether? it may be asked. This, most probably, that it is of the quality of Himself, inasmuch as it is pure and not acted upon in itself by spirits either good or evil. It is the knowledge past and present recorded on it which may be evil; but there is

no evil in the mind-ether. It is, therefore, of the quality of the Holy Spirit ; but it is not the Holy Spirit in His Essence.

With regard to the *soul* little need be said. It has been pointed out already that its true meaning is life, and that it is common to the animals generally, as well as to man. In the sense that the soul is the Higher Spiritual in man, a due consideration of mind and memory associated with life, includes about all that can be brought forward with regard to the *soul*, and also to the *spirit*. The spirit is 'self-conscious life.' Then life with the mind is self-conscious life.

This chapter is becoming lengthy, and I would not digress ; but, to avoid any misunderstanding, I should like to point out that the foregoing conclusions are right, viz. that mind and life include soul and spirit, notwithstanding some may object that I place man on a level with the brute creation. I do nothing of the kind, for man's self-consciousness includes knowledge of right and wrong ; and he is answerable for the way in which he leans to 'suggestion,' either from the Holy Spirit or from Satan. And it is this moral sense which makes him an accountable being.

But what of spiritual life or eternal life ? it may be asked. This is the gift of God in Jesus Christ. Eternal life is pure, holy, sinless, and *man* cannot attain it. Our only hope is in Christ, our Righteousness, our eternal life. Life and mind, therefore, make the man, and I will conclude this chapter with a few remarks on *life* in its essence. The essence of life is probably pure, and incapable of contamination ; and neither angels nor men have any power to interfere with it,<sup>1</sup> or even know anything concerning its essence. It is of God by the Holy Spirit. If the angels had any power over life in its essence it is conceivable that many of the evil spirits would cease to exist, and that they would destroy their 'entity' if life was in their power. Again, it is evident that the

<sup>1</sup> It is that life which lives after the body is dead that is mentioned here.

personality of every spirit—the individuality—is held by the Holy Spirit : even the lives of the spirits of evil are held by Him Who is as Omnipresent in hell as in heaven.

Since the life of every *evil* spirit is held by the Holy Spirit, it is unnecessary to urge that the essence of all life is untainted and unsullied by sin, or that evil is in any way incorporated in its essence. Life at one end, so to speak, has sin and imperfection attached to it, but at the other end, where there is that indissoluble bond of union with the Holy Spirit, there is no taint of sin. It may be, as in the case of Satan, that all the mind and memory, intellect and reason, are of the evil and devilish quality ; but these are separate, so to speak, from life in its essence, and are united to it. Life is burdened by sin, but is not itself affected by it ; hence it can be directly joined to the Holy Spirit, and when He strives with man He touches what is pure in his conscience, in his mind, and ‘suggests’ repentance and salvation. Human life is joined to the Holy Spirit whilst in union with the body, and the bond of union is now probably the same as it will be when the body dies.

From whence comes individual life ? From God primarily, but in us it is a subdivision of pre-existing life. The germ of life is from the male. That germ is fashioned from the male life by the Holy Spirit, but it must unite with a tiny, though integral, part of the mother’s life before the species can be reproduced. The *life* of man pervades his whole body, and is present in every part thereof, as well as in the brain. A little atom of that life is centred in the germ which shall be reproductive of life, and when a child is born, its life is not derived directly from an ocean of life, but it is a tiny part of the life of the father and the life of the mother. Furthermore, this tiny life in the offspring is not only the subdivided life of its parents, in its essence, but it is also in a sense a tiny piece of their individualities. United to that new-formed life are the mind and spirit of the parents in miniature ;

but although the parents stamp their individuality upon the body, as well as upon the mind, the child cannot read the records on the memory-pages of their parents, so to speak; hence a child will not, as a matter of course, follow in the footsteps of its parents, nor will the offspring be bound to commit their besetting sins.

The young partridge, or any wild animal nearly, which has to look after itself, has the faculty of reading the memory-page of its parents, and acts just as they would act; but the human offspring is tended and nursed by the mother, and cannot walk for many months. The mother shields it, and the babe has no necessity to read the parents' memory in order to know how to act for itself. As the young life grows, and the mind expands and opens out, self-consciousness enables a youth to enjoy experiences which he himself originates; hence, in the days of youth, we generally fashion our own habits, or, in other words, the human species have been so accustomed, for no one knows how long, to go their own wilful way during their youthful years, that they have ceased to read the memory-pages of the parents, and thus the human family make their own habits to a great extent, and are answerable for them.

Is it not strange, however, that the pages of our parents' recorded actions affect us so much as they do at that period when our habits are most fixed, and we do not shape our course much influenced by our surroundings or environment? How conscious men and women become that they are unwittingly imitating their parents during middle and advanced life, even against their will, and many, many years after those parents have been removed out of the sphere where their presence could be seen. It seems that when we have ceased to form our own specific habits, we take up there and then the thread of our parents' lives at this period of their existence, and mix their individuality with our own, if, indeed, in many cases, we do not, as it were, assume *their* individuality, uncon-

sciously. God has said that He will visit the sins of the fathers unto the third and fourth generation.

From a due consideration of our lives, with their memories, etc., it will be seen that we carry about with us not only the records of the habits which we ourselves have formed, but also those which have been previously made for us and handed down to us by our parents. In the great day of account the Almighty Reader will see to what extent our parents' habits handicapped us in the race of life and in the upward tendency from sin to virtue.

## CHAPTER XII.

### MAN.

*"And God said, Let us make man in our image, after our likeness."*—  
GEN. i. 26.

*"And God created man in His own image, in the image of God created He him."*—GEN. i. 27.

*"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*—  
GEN. ii. 7.

IT is not my intention to dwell for a moment on the question whether man is evolved from the lower creation. I shall confine my remarks within as narrow limits as possible to man as a creature of the Holy Spirit. I may note, however, that man has correspondence with the Unseen or spiritual; and I cannot conceive it possible that the highest type of animal, by the most advancing system of evolution, could bring about such a correspondence; hence there must have been a time when God made man a spiritual being. Of prehistoric man, I have nothing to say here. The evidence of his antiquity is not ignored, nor is it undervalued; on the contrary, I think we are greatly indebted to those men of genius, as well as of science, who have laboured so diligently and studiously to unravel the mysteries of the past.

The simple Bible record will be taken in all its simplicity, and man will be regarded as he is presented to us in the Book of Genesis. There we find that he is "*formed of the dust of the ground*"—a very concise way of expressing, in unscientific

language, that his material body was composed of the ordinary elements of earth combined in various proportions—carbon, hydrogen, oxygen, nitrogen, sulphur phosphorus, iron, and other salts.

“*God said, Let us make man.*” The relationship of the Three Persons of the Trinity, and their conjoint action, have been considered in another place. It is generally believed now that by being created in God’s image is implied that the spiritual nature of man—his mind and spirit and life—were pure and holy—of the quality of the Holy Spirit—and that, like God, he had a free-will and could act independently, and, like Him, had no evil in his nature. It has been maintained that the Holy Spirit permeates all man’s body, all his soul, all his mind, all his spirit; that He is in all these, but not *of* them. When God breathed into man’s nostrils ‘the breath of lives,’ it was then, most probably, that He placed the whole of Adam’s spiritual nature *in* the Holy Spirit, in addition to the Holy Spirit being *in* him. In other words, there was complete and perfect correspondence between Adam’s spirit and the Holy Spirit, and Adam was sensible of the presence of the Holy Spirit in his spirit, and that the Holy Spirit manifested His presence experimentally in Adam’s spiritual nature. That this was so is proved by the Scripture records which say in anthropomorphic language that God spoke with Adam, that He brought animals to him that he might name them, and that He brought Eve to him to be his bride. Adam’s body was pure and untainted by sinful passions—in very deed a “*temple of the Holy Ghost.*” Adam was a perfect man<sup>1</sup> in every particular, in body, soul, and spirit. He had all the required knowledge of good, and nature was most probably an open book to him. For a time he lived in the peace, and joy, and happiness incidental to a pure and holy life. He

<sup>1</sup> It is not assumed that Adam was not capable of development into a higher state of being. In a sense, only God is perfect; even the good angels are not perfect compared with Him.

knew from whence he had all this joy and happiness, and that the continuance of present blessing was dependent upon his obedience. It seems as if God said to him, 'I desire that you do good and have no experimental knowledge of evil; and whilst this continues all shall be well. If you determine to do evil, you can; but if you do it must bring loss to you according to the Laws under which all free-will beings are created; and that loss in your case will be loss of body as well as of communion with Myself—"ye shall die!"'

Whilst Adam's *will* was in God's hands the Holy Spirit sustained him; but Satan came on the scene. One would think at first that it would make no difference if Satan did come, inasmuch as all of Adam's nature was holy and not prone to evil-doing. Satan is represented in Genesis as speaking through a serpent, and so reaching Eve's mind from *without*. It seems more than probable, however, that such a view limits the power of the evil one below what the Bible would have us conclude was the actual fact, but it brings us face to face with the cunning of the evil one. A being who saw through the eye of flesh could be best tempted by something visible, hence the cunning to employ the sleek serpent as the visible object.

We can gather something, perhaps, to shed light upon Eve's temptation from that of our Lord. Satan is represented as speaking to Jesus, but we have no right to infer that Satan was in bodily form, or that he had organs of voice. In these days a writer of the sacred record would say that Satan conveyed to Christ's mind by 'suggestion' that He should command the stones to become bread. And, although Satan could not act through the pure mind of Eve, he could, by 'suggestion,' introduce his own thoughts—in other words, he could send a 'telepathic message' along the mind-ether which should communicate whatever information he desired to convey to the mind of Eve. Satan could not act upon the holy nature of Eve, but he could introduce into her brain foreign and evil-spirit thoughts for her consideration; and it was in

her power either to reject or to entertain them. When she determined to possess the knowledge of evil, she retained Satan's 'suggestion,' and from that moment a part of Eve's nature was evil or Satanic.

From that hour man was under two kingdoms, and influenced by the laws of both—he was under Spiritual Law of the Holy Spirit, and under the spiritual law of the kingdom of evil. These have been treated separately, and it will be sufficient to note here that the two kingdoms were opposed to each other; one ardently desiring that good should predominate, and the other that evil should triumph. The forces of the Holy Spirit must act according to the order of the Spiritual world, which determined that free-will should not be overcome; hence the power exerted upon man's nature by the Holy Spirit must be always subservient to man's will being free and unforced. No such law and order are found in Satan's kingdom, for he generally takes man at an unwary moment, when the will is in abeyance, and cunningly uses his power to *force* man to sin. To say that Satan cannot force man to sin against his will is to limit the power of the evil one below that of the hypnotist. His power is not so limited; it is doubtless enormous.

It is not forgotten that the power of the Holy Spirit is infinite, but man must constantly seek this power to be used on his behalf, otherwise it cannot be obtained; and if man's free-will is in abeyance, and he does not confide it in God, but trusts in his own strength and the power of his own will, Almighty aid is not at his disposal. As the will of man is so rarely reined up, so to speak, or on the alert, it is not difficult to see, in the face of enormous powers of evil, how necessary it is that ~~there~~ should be continual assistance rendered by the good angels to prevent Satan having even much greater sway than he has at present. When he overcame Adam, our first parents fell from their high estate, and had no longer that dominion over created things and animals which they once

possessed, as Satan usurped that dominion, and became, instead of Adam, the 'prince of this world.'

It might be thought that the punishment following Adam's disobedience would have had the salutary effect of sealing again Adam's will to God, but it appears from the sacred record that this was not the case. It is not difficult to understand, however, that Satan, being exultant with his success, would follow it up with all diligence, and that he would make his next assault upon the holiest part of their nature, viz. *love*. His first temptation was in the realm of knowledge, and, having succeeded there, he endeavoured to infuse *hatred* into their souls. He blamed God for turning them out of the garden, and sympathized (?) with them in their distress, magnifying all the time the severity of God. Does it not seem that it was the spiritual law of the evil kingdom which prevailed at this time? Note their firstborn, Cain. He is said to be out of the wicked one,<sup>1</sup> signifying that Satan was his spiritual father. And this is perfectly true so far as his evil nature was concerned. Satan had fixed himself like a parasite upon the minds of Adam and Eve.

It has been said already that the life of the offspring includes the spiritual nature of the parents with all their imperfections, and even the memory's page of the parents, though it is not readable to the mind of the child. Who will say how much of this memory page of the parents is not *read* and 'suggested' to the brain of the offspring by Satan? It has been mentioned how that Satan would doubtless instil *hatred* into the minds of our first parents directly they were expelled from the garden, and Satan can rightly be said to be the *father* of that hatred. This hatred is handed down to Cain, and it was that hatred which slew Abel. It is not difficult, therefore, to understand that Cain was a spiritual child of the devil, or even that the devil "*was a murderer from the beginning.*"<sup>2</sup>

<sup>1</sup> 1 John iii. 12.

<sup>2</sup> John viii. 44.

It is not surprising to find that a reaction, as it were, sets in after the birth of Cain. By this time the devices of the powers of evil must have been somewhat apparent to Adam and to Eve, and their first thoughts of anger towards God would be modified on further reflection, we may think, and the continual prompting of the Holy Spirit eventually lead them Godward. It may be, too, that the good angels came to the rescue; certain it is, at any rate, that the power of Satan appears to be weakened, and when Abel is born a more holy nature is discerned in him than in his brother Cain. It may be said that Cain did not use his will to reject evil 'suggestion,' and that Abel did; I raise no objection to such a conclusion. Be that as it may, we have in these two men a picture of the men of to-day; and so far as sin is concerned, and its infusion into man's nature, it will not be necessary to follow the Bible narrative further.

I would take a retrospective glance, momentarily, in order to consider man's relation to the Holy Spirit, and the Holy Spirit's relation to man at the fall. We have seen how Satan 'suggested' evil thoughts and endeavoured to get Adam and Eve to *will* accordingly, and his success has been mentioned. At first sight it appears that when Adam willed to do evil, he simply introduced evil to exist side by side with his good nature, and that he did not lose anything of the good by adopting the evil. But it will be seen, on reflection, that the contaminating influence of evil is incalculable. Once introduce a spark of hatred into the soul, and no one region of the thousand it possesses will be free from its damning influence.

Our chief consideration, however, is in what way the Holy Spirit's communion was affected. The very instant Adam and Eve fell there was a curtain drawn between the human mind and perception, and the Holy Spirit;<sup>1</sup> from that moment they

<sup>1</sup> I do not mean, as is often assumed, that their spiritual nature was entirely darkened and obscured so that the Holy Spirit was no longer discernible.

saw “*through a glass darkly*,” and from that moment until now that curtain is always more or less visible. It is put aside by the blood of Christ, and sometimes, in our holiest moments, almost removed; but, since our natures are sinful at the best, sin must always oppose a barrier, and form a curtain between our minds and the Holy Spirit; especially in those particular and numerous spots which are of evil quality.

It is only necessary to contemplate Adam and Eve in the garden hiding from God, and aware of their naked condition, to realize that a curtain has fallen, and that a cloud exists which obscures the vision of their spiritual nature from the Holy Spirit; and the substance of that cloud, the result of a nature not yet sin-hardened, was *shame*. Since then an inordinate or abnormal selfishness has permeated all human nature, and no region of the mind in the most holy person can be said to be pure and sinless. Even with those good men and women who devote not only their lives but also their substance to Christ's service, a selfishness creeps in which is spiritual pride—a pride of purity and holiness, suggested and prompted by Satan.

What, then, is the Holy Spirit's relation to the mind of man? He was Omnipresent before the ‘fall;’ He is unchanged since; He is the unchangeable One. He was present in the sinless mind of Adam during his pristine purity; He was present in the sinful mind of Adam after his fall; He is present in the mind of the blackest criminal just as much as in the mind of the whitest saint. He is as present in *hell* as He is in heaven. The fall, therefore, has made no difference to the Holy Spirit in Person; it is to man that the awful difference has come. The Holy Spirit was *in* Adam's mind when it was holy, but was not *of* Adam's mind; and He is *in* our minds to-day, but not *of* them. We cannot conceive a man so evil as not to have a *speck* of love, of feeling, or of goodness in some particular, and through this speck of good,

however small it may be, the Holy Spirit is manifest to the mind of the individual ; and through even this speck He ever speaks to that mind and suggests good.

Those divines who will not admit that the Holy Spirit is in the mind of the sinner, get over the difficulty of accounting for a man's conversion by saying that the Holy Spirit operates from without, *i.e.* by holding up a picture before the eyes of the individual, such as the Word of God, or by using places of worship, and good people as object lessons. Such a view of the Holy Spirit's operations upon the unconverted is most erroneous. Correctly speaking, the Holy Spirit never operates from without, but always from within, whether in the case of the sinner or the saint. It is not correct to speak of the Holy Spirit as being outside a man. He may be outside his inner consciousness in that condition which is pointed out in the Bible as the 'heart being shut.' The Holy Spirit must be always *in* a man, though that man may not rightly be said to be *in* the Holy Spirit.

It is not possible to explain intelligibly how the Holy Spirit is all of man, and yet matter is not the Holy Spirit. We know the Holy Spirit is everywhere, and it is evident, therefore, He must fill the space occupied by all matter. We say that a stone has length, breadth, and thickness. We say the same of a copper wire, but one would not be correct if he said that the electricity filling the wire, when it is used on the telegraph poles, has length, breadth, and thickness. Now the Holy Spirit fills, so to speak, the electricity, and He has therefore no dimension.

When, therefore, we attempt to form some idea of how the Holy Spirit is present in, or how He occupies a man's mind whilst there is sin in it, we are bound to fall back upon matter, with its length, breadth, and thickness, for the purpose of illustration ; and I must ask my readers not to judge me too harshly for the following attempt. If one could cut a thin slice, so to speak, of man's mind, and show its end

section, infinitely magnified, one might demonstrate, to some extent, how the Holy Spirit exists in the mind. Here is an end section<sup>1</sup> evenly shaded, where the narrow white line in



the centre is the Holy Spirit, and the darker and thicker lines the mind of man. But even the white line in the centre does not represent the Essence of the Holy Spirit, for, on every side, between Him and sin the neutral substance of the mind-ether intervenes. The *life*, also, in its essence, always comes between the evil and the Holy Spirit; hence it is that the evil in man, or the evil spirit either, never come in contact, so to speak, with the Person of the Holy Spirit.

If one cut a slice of the mind in any other direction the Holy Spirit will be in it just the same, and it must not be inferred from the illustration that mind is regarded as being a thin sheet of ether, but the idea of the *slice* lends itself better to demonstrate the presence of the Holy Spirit, Who permeates the mind, not only in a longitudinal direction, but transversally, cross-sectionally, obliquely, and in every other way, yet is separate and distinct from the material of the mind.

Now let us take a thin slice of mind, and lay it out flat. That part which is shaded black is practically all evil; that



which is shaded lighter is good, with evil very intimately mixed with it; and what is left white is the good that is in

<sup>1</sup> On the three-dimension plan.

the mind. That good is the *fruit* of the Holy Spirit, but not the *Person* of the Holy Spirit; and of this white material we may say, that not only is the Holy Spirit *in it*, but *it is in* the Holy Spirit, and there is a correspondence between man's spirit and the Holy Spirit in those portions. Reverting to Adam for a moment, a slice of his mind, so to speak, in his pristine condition would be perfectly white and sinless. It is not improbable that the above sketch would represent a very average specimen of the human family now; perhaps, very much above the average.

Let us next take another vertical section of a man's mind, showing this time not only the thin white line indicating the Holy Spirit, but the white and sinless portions of the human mind also. A, A represents the Essence of the Holy Spirit,



and the white parts of the mind in between the dark marks, the sinless, or holy part of man's mind, through which, although it is not of the Essence of the Holy Spirit in Person, He can and does communicate, strive, teach, exhort, and regenerate the other and sinless portions; and in this way a man may be said to have the Holy Spirit in his heart. The heart is said to be the seat of feeling, but it is with the mind we feel, and both are permeated by the Holy Spirit; yet it is through the mind, and not through feeling, that we are conscious of His presence. It is that consciousness of His presence<sup>1</sup> which enables all mankind to discern the good from the evil, and when a man's mind is nearly black with sin we say his conscience is seared, it is hardened, it is a black conscience. I have dealt with what I consider the errors of thus regarding conscience in a chapter under that

<sup>1</sup> I do not mean by this that the heathen in the exercise of good are conscious of the operation of the Holy Spirit upon their souls, or that they have any knowledge of His Person. It is in the sense that all good is of the Holy Spirit that the phrase must be interpreted.

head. It is oftensaid that the tenderness of a man's conscience is determined by the portion of the mind which is occupied by the Holy Spirit, but it is more correctly stated thus, that portion of the mind *in* the Holy Spirit.<sup>1</sup>

I do not mean by this that the fulness of feeling in the heart is a measure of our love to the Holy Spirit, but it is the measure of our love to the Three Persons of the Trinity, all of Whom dwell in our minds and in our hearts *in* the Holy Spirit.

We will consider next, at this stage, man's position with regard to good and evil in the light of the presence of the Holy Spirit in the mind of every man. It is not assumed that all Christians will admit that the Holy Spirit is in every man's mind. Some acknowledge God in Providence, and regard Him as present (passively) in every man's mind by virtue of His Omnipresence ; others think that God in His Providence is a different Power, or Impulse, from the Holy Spirit in the mind of man, whilst others do not believe that the Holy Spirit

<sup>1</sup> I will only just intimate here, for it is an intensely technical and intricate question, that what I have just said is only one element of the tender and sensitive conscience. The knowledge, or even the continual doing of good does not of necessity involve great tenderness, and refinement of feeling ; but the continued meditation upon good, as doing it for Christ's sake, or even for good's sake, brings about what has long been considered an hysterical condition of the mind. Not long ago—and shall I not say to-day?—some divines made light of *feeling* in religion, and called it 'hysteria.' Now, that tenderness and refinement of feeling which grows as the result of 'loving and living very near to Christ,' is to be recognized very differently. Mr. W. H. Myers speaks of the subliminal self—that part of man's nature which does not manifest itself to man's self-consciousness—as having undeveloped faculties, and among these will be found that highest and holiest feeling which can only be experienced by the continual exercise of good with a due homage to the Almighty. Deeply religious men and women will be glad to learn from Drs. Brewer and Freud, Mr. Myers, and others, "that amongst hysterics we find the clearest minded, the strongest willed, the fullest of character, the most acutely critical specimens of humanity" ("Pro. Soc. Psychical Research," vol. ix. p. 14). Perhaps some new name will be given now to that deeply refined feeling which comes by 'waiting on God.'

is in the mind of man previous to his conversion. It will be noticed that the word *mind* has been used above, although *heart* is the term generally employed. One would like to draw a distinction between the two words, because some theological writers have made such distinction, and furthermore because Holy Writ lends some warrant or support to it. For example take this passage, "*Believe in thy heart that God raised Him from the dead, thou shalt be saved.*"<sup>1</sup> No one will question that there is a difference between passive assent and a fixed belief, in which feeling participates, for there is a very great and vital difference, as the will may have a selfish tendency in the one case, and unselfish in the other; a sense of self holding the will, and guiding it, in the one instance, and a sense of dependence upon God in the other. But even these considerations, weighty as they are, will not justify the distinction which some writers have drawn between mind and heart, or between what is sometimes called 'belief of the head, and belief of the heart.' It would appear that man's mind has been regarded of dual quality even so far as his supraliminal consciousness is concerned, as the term is often limited to the intellectual faculties—thought, knowledge, and memory; whilst the word *heart* includes will, feeling, love, hatred; and from this division it would be possible to define the difference between 'head faith' and 'heart faith.'

But even with these distinctions endless difficulties arise, and it is to be feared that theology has hitherto been overburdened with too many distinctions. It is not thought that theology should trim her sails to meet every wind of science, either metaphysical or otherwise, but there is no question that *mind* is responsible for feeling, and that the word includes it. If the mind includes *conscious-subject, self, and 'ego,'*<sup>2</sup> then heart or feeling must be included. Then, again, every fact accepted by the mind, however passively, must to some extent be endorsed by the will and feeling. As already

<sup>1</sup> Rom. x. 9.

<sup>2</sup> Hamilton.

noticed, the will has been included by some in the meaning or under the classification of "*heart*." We exercise our will in accordance with our feeling—the will is swayed by feeling, doubtless, although *à priori* mind gives rise to feeling. We speak of a man whose will is weak as having no personality, and in a sense I prefer to regard the will of man as distinguishing his entity, his ego, himself. This may or may not be metaphysically correct—a point I would not discuss—but instead of dividing mind into two portions, and thus complicating matters, I think it wiser to simplify these considerations as much as possible.

This can be done by regarding man (in the exercise of his will) as being surrounded, so to speak, by good and evil. The Holy Spirit helps him to choose good, and he helps himself to choose evil, apparently, fast enough, whilst Satan comes to his assistance also in this respect. In other words, man stands in the centre, as it were, and good is on his right hand, whilst evil is on his left, and he can *will* to do either. A very foolish notion, which had gained a strong hold upon Evangelical Christians, and which is, unfortunately, still alive to-day, is that no man can do good unless he is a Christian. The Scriptures lend no warrant to such a conclusion. An atheist can do good if he wills to do it, and the Holy Spirit will assist him in the act. And no distinction can be drawn here between the good originating from the mind or from the heart.

What, then, constitutes, it may be asked, the difference between a believing Christian and an atheist? and what is meant by being born again? When Adam ate the forbidden fruit he took his will out of the hands of God, and made himself responsible for the evil. Whilst his will was in God, the Almighty was responsible for the good. The man who acknowledges his sinful condition, and wills to get back to God in the way He has appointed, viz. through Jesus Christ, is born again in Christ into the pristine condition of Adam with his will in God, as well as the Holy Spirit in his will.

When the Holy Spirit has brought the will of the sinner, by His operations therein, ready to yield back allegiance to God through Jesus Christ, then the sinner is "*born of the Spirit*," and hence born again (from above). If man's will, in a religious sense, is regarded as his personality, then when the penitent places it in God's hands his personality is linked—for eternal life—to the Holy Spirit, and it may be said that he "*hath eternal life*." We are told that self-will is of the devil, and the Bible leaves us in no doubt that the self-willed man is linked to the evil one.

It is concluded, therefore, that all men can do good irrespective of their creeds, whether they be cannibals or saints, barbarians or Cambridge graduates, because the Holy Spirit assists all men who will to do any good act. A large section of the Christian community admits the presence of the Holy Spirit in the mind of men, but does not acknowledge Him as being present in the heart of any person before his conversion.<sup>1</sup> Such a view is alike too narrow and untenable, and it is to be feared that much of the uncharitableness attributed to Evangelical Christians is, in no small measure, due to our circumscribed beliefs that the position of our will towards God determines whether our actions are good or evil, and the presence or absence of the Holy Spirit within us. It is not possible to draw any line of demarcation between fixed principles in the mind and those fixed principles said to be in the heart of the converted man, provided they are *good*. Any man who concludes in his mind that he will do a good act, and exercises his free-will in performing it, acts from his heart as well as from his mind. And any man who renders homage consciously and feelingly to Jesus as the Son of God, though he has not fully accepted Him as his personal Saviour, believes this truth with his heart as well as with his mind. It

<sup>1</sup> I will limit the meaning of this very indefinite word to this: Conversion takes place when a person acknowledges Christ as his personal Saviour—as having saved him and washed his sins away.

follows, therefore, that inasmuch as those beliefs and acts which are true and good are the results of the Holy Spirit's 'suggestion' to the mind, and as they have the testimony of the heart's approbation, by feeling, the Holy Spirit must be in the heart as well as in the mind.

Every one recognizes the innocence of childhood, and most little children, trained by God-loving parents, learn to adore and love the Saviour. Their knowledge of Christ and love to Him are good, and the fruit of the Holy Spirit. As this is a very important consideration respecting the presence of the Holy Spirit in the hearts of those too young to be said to be 'converted,' in the sense of adult belief, let us take an example. A little fellow loved the Saviour dearly, and there are thousands of lads in our Sunday schools to-day who have similar regard for Christ. He liked to hear the stories in the Gospels because they were 'about the *good* Jesus.' He enjoyed religious services, and when his teacher spoke of Jesus in the Sunday school his face would beam with pleasure and gratification. No one doubted that he loved the Saviour, and when asked the question, innocently replied, 'Yes, I do.' He grew up uncertain of the steps he should take, or what was wanted of him to become a member of the community to which he belonged, so he continued to attend the Sunday school and the religious services until he was eighteen years old without making a profession or outwardly acknowledging Christ as his Saviour. Who will say that this young man, who recently openly confessed Christ as his Saviour, had not the Holy Spirit in his *heart* as well as in his *mind* from childhood?

Some may object to this conclusion respecting childhood, as they do in fact, speaking of the child's feelings as sentiment. This is absurd, inasmuch as the child's sentiment is pure love, and God is love. The Holy Spirit generates love, and the child had the Holy Spirit in his mind and heart, and as he grew up he placed one by one of his fixed and *heart* beliefs in

the hands of Jesus. The placing, so far as his consciousness was concerned, may have been negative, it is true, until at last he tied up all his belief, metaphorically speaking, in a bundle and consciously accepted reconciliation to God through the blood of the Lamb. And it can be said without fear of disproof that nearly all the children in our Sunday schools have heart-faith as well as mind-faith, or belief of the Lord *in some particulars*; and in these particulars the Holy Spirit must be regarded as occupying the heart as well as the mind.

To any who will take more than a cursory glance at the subject, it will be seen that the association between mind and heart is too close to draw any certain conclusion from them. Everything that is good, whether it be of faith, of knowledge, or of action, is of the Holy Spirit, and this is the only safe method of reasoning. The whole spiritual economy of man is open to the Holy Spirit—feeling, and heart, and will, as well as mind in the aggregate; and He moulds, and shapes, and makes anew all that is regarded as belonging to the mind, as well as to the heart. If a man will only open the chambers of his heart so that the Holy Spirit can take possession, He will enter and possess, whether the man be a Moslem, Jew, or atheist, for every desire of the heart that is good is the result of the Holy Spirit's operation. I do not exclude the operation of the good angels, but their good is likewise of the Holy Spirit and of the Holy Spirit's operation.

I have referred above to 'faith of the head' and 'faith of the heart,' and that all good believed and all good done is of the heart as well as of the head or mind. These remarks require some qualification, else they may be misunderstood. A miser knows that it is good to be charitable, because it is current knowledge; just as he is aware that Pekin is the capital of China, although he has never been there. This is mere assent, and it does not influence his life. Faith is of the Holy Spirit, and nothing can rightly be called faith or fixed

belief which is not in some measure put into practice and acted upon by the believer.

My contention with regard to the young people in our Sunday schools who are not (?) 'converted,' is, that some of the faith they hold is of the fixed belief type, is conviction, which has the assent of the will and the heart as well as of the head or mind; and that as these were the results of the Holy Spirit's teaching, such young people have the Holy Spirit in the heart as well as in the mind. Again, if all good is of the Holy Spirit, and all good is of the heart, as well as of the mind, then all good done by the unconverted is of the Holy Spirit, and the Holy Spirit must occupy some portion of their heart. I trust, however, that the term heart will soon cease to be used altogether, as that organ has nothing to do either with faith or feeling.

## CHAPTER XIII.

### CONSCIENCE.

I HAVE read as much upon conscience as I could find, with a view to discover its religious significance, and especially with the desire to learn, if possible, whether that part of a man's mind was the indicator of the Holy Spirit, or whether it could be said to be that part of the mind which the Holy Spirit occupied. If a person could put his finger, so to speak, upon any one part of man's nature, and say definitely that this was the seat or point of the Holy Spirit's operation, some very valuable information would be obtained.<sup>1</sup> I am bound to add, however, that after reading the religious views and discussions of writers on the subject, I have absolutely abandoned any hope of making conscience have any real or definite significance of a religious value, because I am compelled to leave the Holy Spirit practically out of consideration. After studying the word from a religious standpoint, and observing its meaning etymologically, I have concluded that it is best to divest the word 'conscience' of all religious significance, and regard it simply in the light of 'judgment,' or a 'sense of right and wrong.' The fact that conscience is spoken of in Holy Writ as good and evil, seared and defiled, shows at once that the Holy Spirit's work in man is not definitely included in the term; hence it is best to define the presence of the Holy

<sup>1</sup> It is as well to state at first that I ignore absolutely the ideas of those writers who state that the spirit or conscience is divine, and of like essence with God.

Spirit as *manifest* in the mind of man by the *good* that is in him. The essence of the *good* of that part of the mind is not of the Essence of the Holy Spirit; but being of the quality of the Holy Spirit, He may be said to reside *in it*, and *it in Him*. Now, if conscience meant the good in man, or even good judgment, then we might associate it with the Holy Spirit as its President; but as conscience is often stated to be evil, it is best to dissociate the Holy Spirit from it altogether. The following pages were written primarily for a young men's society, and although I had intended rewriting them, I have determined to let them be printed in their original form.

The word *conscience* is from the Latin *conscientia*, to know; *con*, with; *scio*, to know. In Dr. Johnson's dictionary conscience is defined as "the faculty by which we judge of the goodness and wickedness of ourselves." In the largest edition of Ogilvie's dictionary, the meaning of the word is more comprehensive. It cannot be said rightly to include consciousness in the sense of conscious-subject, self, or ego—the psychological significance of the word—because conscience, in all its meanings and applications, may be said to have been used before the time of Descartes; and Sir William Hamilton states that *conscientia* was first used by Descartes in its psychological sense. But the word conscience means consciousness so far as inward knowledge, inward thoughts, and real sentiments are concerned, but not the 'ego,' or conscious-subject. Conscience, according to Ogilvie, is also "the faculty, power or principle within us which decides on the rightness or wrongness of our actions." In this sentence we have Dr. Johnson's meaning somewhat amplified. Again, conscience is the sense of right and wrong—moral sense. Then the word is used in well-known phrases '*in conscience*,' as in justice, in truth; '*in all conscience*,' as within the bounds of moderation; and to '*make conscience*,' which is illustrated in Ogilvie by the following quotation from Locke:—"Children are travellers newly arrived in a strange country; we should therefore *make*

*conscience* not to deceive them." In Nuttall's, conscience is "the sense of right and wrong; private thoughts; consciousness." Such are the meanings attached to the word in dictionaries, and it is significant that 'the faculty, power, or principle which decides within us' is not mentioned in Nuttall.

Let us, however, for simplicity sake, divide the above meanings into three classes: (1) *Conscious knowledge*, I know that I know. (2) *A sense of right and wrong*, reason, judgment. (3) *A power within us which decides on the rightness or wrongness of our actions*. It is well known that some of the meanings attached to certain words in our dictionaries are practically obsolete, and that these vary considerably as the years roll on. I do not think we shall have reason to point this out as bearing upon the two first divisions, but it is a question if as much can be said of the third.

Writers on moral philosophy and psychology in the past century either regarded conscience as a faculty separate and distinct from the mind, or else treated it much in the sense in which theological writers referred to it; that is to say, they treated it in the light of being partly or wholly a human faculty presided over by Providence or Divine agency. The present century has, however, witnessed a complete departure from these conclusions, and the meaning of *conscience* to-day, as interpreted by moral philosophy or psychology, is 'reason' and 'judgment.'

When Dr. Paley enunciated this expression of conscience, the religious world generally was somewhat startled. It has been stated often that the Bible was never intended to teach science, and I endorse the truth of this remark unreservedly. I think, however, it may be said, with equal justice, that philosophy should not be expected to teach theology. The great value of metaphysics and psychology lies, I believe, in this fact, that a proper conception and knowledge of these subjects, as indeed of moral philosophy as well, should teach us to see that there must be a greater Mind than ours—that

there must be a ruling and eternal God, and that the moral code of the Bible must be a revelation from God.

It stands to reason that any science which deals with mind should treat of it apart from outside influence or action ; in fact, science should deal with mind as conscious-subject, having a free-will to act. As the result of such considerations, philosophers have discarded the old view that conscience is a separate faculty, apart and distinct from the human mind ; and conclude that *conscience* has no real existence except as a sense of right and wrong—our second meaning of the term. Furthermore, the faculty, if I may be permitted to use the word, which determines whether the action is right or wrong is *judgment*, and that *judgment* is a concomitant of the mind, and part of it, and common to all intellectual beings.

It is well to note here at once that science has divested conscience of every trace of the supernatural, both as regards an impelling motive to do right, and a witness distinguishing the right from the wrong. To philosophers, conscience simply means, therefore, human judgment, and the feeling of pleasure and joy accompanying the doing of right, or the remorse following the performance of evil, are secondary considerations, also explicable as concomitants of the mind. Whether, as religious men, we accept these conclusions or not, it is very evident that philosophy will ever discard the supernatural, and it is also certain that conscience, in its old religious significance, will cease to be used. We shall be able, perhaps, after we have viewed the religious side of the question in the light of Scripture, to see how far philosophy is justified in using reason and judgment as the expressions of conscience.

Dr. Cruden, in his "Concordance," gives the following meaning to the word:—"Conscience is the testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good, or reproaches itself with those it believes to be evil: or, it is a particular knowledge we have with us of our own deeds, good or evil, arising out of the

general knowledge of the mind, which shows us what is good or evil; and conscience tells us when we have done the one or the other." This concise explanation, in its two divisions, refers, first, to the inner-consciousness of men with a conscious knowledge of the Holy Spirit; and, second, to the inner-consciousness of the heathen, who have no conscious knowledge of the Holy Spirit. But in both instances the judgment is human, and no impelling power or separate faculty from the mind is mentioned, for at the end of the last phrase, "and conscience tells us when we have done the one or the other," he gives Rom. ii. 15 as a reference, and this passage applies to the heathen. Cruden, therefore, can scarcely be said to endorse the three meanings or divisions I gave above, but simply affirms that conscience is conscious-knowledge, and a sense of right and wrong. This explanation is simple in the extreme, compared with the conclusions of some theological writers, who draw a hard-and-fast line between the '*heart*' and the '*mind*,' between an *inner* and *outer* consciousness, between the *internal* and *external* man, between the *old* and *new* man, especially in relation to the difference said to exist between the *conscience* of a Christian and the *conscience* of an unbeliever.

The New Testament mentions a good conscience, an evil conscience, a seared and defiled conscience; hence it has been said that conscience, being partly good and partly evil, must be partly Divine and partly human. A writer has drawn a distinction between the will or heart of the "*Internal man*," and the will or heart of the "*external man*," as if man's mind were dual and his conscience also. Again, a distinction is often drawn between conscientious action under the knowledge of the Divine Word, and conscientious action by the heathen under moral sense. The actions done in the former case, if good, are termed '*holy*,' and those done in the latter '*virtuous*.'

All these definitions and reflections upon conscience show, conclusively, I think, that a general survey of the passages in the New Testament has been made without paying due respect to

the meaning of the word as it presented itself to the minds of translators of the Bible in 1611.

It will be wise, perhaps, at this point, to inquire what were the meanings attached to the word about this period. Bacon used it in the sense of inward knowledge. Shakespeare employed it in the same connection when he said, "I will speak my *conscience* of the King." Milton used the word as a sense of right and wrong, thus, "What you require cannot *in conscience* be deferred."<sup>1</sup>

Again, it is evident that the translators of 1611 regarded the word as signifying conscious knowledge, and that they used it to denote inward knowledge, and sometimes knowledge merely. Let us take an example of conscience meaning simply knowledge. "*The worshippers, having been once cleansed, would have no more conscience of sins.*"<sup>2</sup> As inward thoughts, convictions, or real sentiments, the following is an illustration:—"*Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.*"<sup>3</sup> The "Speaker's Commentary" has a note on 1 Cor. viii. 7, and, referring to the meaning of conscience as it occurs in the Epistle to the Corinthians, says, "*Conscience* is a man's inward knowledge of his relation to God." As conscious knowledge, the word occurs in Heb. ix. 14; whilst x. 22, "*Having our hearts sprinkled from an evil conscience,*" is a yet clearer example.

These passages leave no room for doubt that in 1611 the translators regarded conscience as meaning consciousness, or conscious knowledge, and I believe that it is in this light they employed the word. If that is so, it may be asked, 'How can we account for "seared conscience," and "defiled conscience"?' In the New Version the word 'seared' is omitted in 1 Tim. iv. 2, the passage reading "*through the hypocrisy of men that speak lies branded in their own conscience as with a hot*

<sup>1</sup> See Ogilvie's complete dictionary, "Conscience."

<sup>2</sup> Heb. x. 2.

<sup>3</sup> 1 Cor. viii. 7.

*iron.*" Here *conscience* is used in the sense of inward knowledge, or consciousness. Titus i. 15 refers to defiled conscience, and the passage means their consciousness of purity defiled ; in fact, a defiled judgment, or, as Cruden puts it, "a defiled conscience is when it is blunted or perverted so that it cannot judge of its own actions." In other words, the mind is so defiled that the sense of right and wrong is inoperative ; and there is no consciousness of purity. An "evil conscience" occurs in a passage already mentioned.<sup>1</sup> Here the sprinkling refers to the atoning blood—the blood of sprinkling.<sup>2</sup> Explained simply, the passage would read thus, 'Let us draw near with a true heart in full assurance of faith, being *conscious that our evil* is cleansed by the sprinkling of the blood of Jesus.' That it is the conscious knowledge of evil which is implied is made more manifest by the second verse of this chapter, "*no more conscience of sins ;*"<sup>3</sup> and it is certain that it is the knowledge of sin or evil which is specially mentioned. Heb. ix. 14 admits of a similar explanation. Two or three passages referring to *good* conscience will next be taken. In Acts xxiii. 1 the meaning of conscience is consciousness—in all consciousness of good ; or 'I have not been conscious of any evil in my life before God (from a Jew's standpoint) until this day.' In Acts xxiv. 16 the same thought occurs, 'a conscious knowledge without offence before God.' *Conscious of good* would explain the meaning of conscience in Heb. xiii. 18, or inward knowledge of good.

All the passages examined above deal with a seared, defiled, evil, or good conscience, and refer to various states or degrees of consciousness of evil and of good ; and I do not think that any of these throw much light upon the third division of the subject which defines *conscience* as "a power within us which decides on the rightness or wrongness of our actions." It will be noted, too, that the action of any inward power in the sense of influencing, impelling, suggesting, striv-

<sup>1</sup> Heb. x. 22.<sup>2</sup> 1 Pet. i. 2.<sup>3</sup> Heb. x. 2.

ing with the person, or conscious-subject has in *no instance* been brought to light in the passages examined. I note this to show that the translators of 1611 regarded conscience as meaning inward knowledge, and consciousness for the most part, and it is perhaps questionable whether they made it include the sense of right and wrong, which is a more modern explanation of the term.

Let us now consider two passages from the Romans. First, Rom. ix. 1 : "*I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost.*" Hitherto the consciousness of man's spirit has been dealt with ; here we have the testimony of another "Witness" mentioned. But, for the moment, leave the second 'Witness' out of the passage, because the question before us is man's conscience. How would the text read in the light of our former explanations? Thus, 'I say the truth in Christ, I lie not, *my consciousness in the Holy Ghost* bearing me witness.' It is worth while at this point to consider Rom. viii. 16, in reference to the light it throws upon Rom. ix. 1 : "*The Spirit Himself beareth witness with our spirit, that we are children of God.*" Here the two witnesses are distinguished. Wesley's explanation of this passage is, "It is a consciousness that we are inwardly conformed by the Spirit of God to the image of His Son." If we apply this exposition to Rom. ix. 1, we note, first, that Paul had an inward consciousness that he spoke the truth ; and second, that he was absolutely sure it *was truth* he spoke, because he not only trusted to his own private judgment, but had presented that judgment or conclusion before the Holy Spirit, so to speak, who had pronounced it *right*. I conclude, therefore, that conscience as applied to Paul in this text simply means his consciousness of truth.

The only other passage which requires explanation, I think, is one less easily explained ; not because the word conscience is made to mean anything different from what has been found hitherto, but because there has been some difficulty

in arriving at the precise significance of the text: "*These (Gentiles), having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.*"<sup>1</sup> Here we meet with the word conscience in a passage referring to the heathen, and it would be very satisfactory if it could be clearly explained. The heathen have no ten commandments, no written law; but experience has taught them certain actions which are good, and certain which are evil. They have an inward consciousness of good and evil, which in the text is called a "*law written in their hearts.*" When about to act, the heathen look, so to speak, at the table of the law written in the heart, and the thoughts, or as we would say the judgment decides upon a certain course of procedure. If the act determined upon is in accordance with the law written in the heart, the thoughts or inward reasonings excuse the individual; if in opposition to the inward law, then the thoughts accuse the individual. This is my view of the correct rendering of the verse, and in reference to the "*thoughts accusing or excusing,*" I have followed Bishop Ellicott, and Conybeare and Howson. In the Cambridge Bible the above explanation is mentioned, although Mr. Moule leans to the conclusion that there is reference to the heathen disputing on ethics, and that 'between one another' "refers not to one mind's balance of thought with thought, but to arguments of man with man." I fail to see the force of the last remark, because the thoughts deal not with treatises and current ethical ideas, but with "*the law written in the heart.*" I have considered this passage fully, in order to see what meaning the word conscience in it bears. I believe it means an inward knowledge, a consciousness that the "common conviction"—that is, the law in their hearts—is the correct law. In other words, they have accepted, adopted, and stored up a moral

<sup>1</sup> Rom. ii. 14, 15.

code in their hearts which says 'so and so,' and their inward knowledge, experience, and consciousness bears "concurrent witness" that 'so and so' is right.

I do not know of any other difficult text referring to conscience, and will not quote further. Enough has been said, I think, to prove conclusively that the word conscience, as used by the translators of the Bible in 1611, cannot be said to mean more than inward knowledge, real sentiments, consciousness, and a sense of right and wrong. The two words 'judgment' and 'reason' include all these; hence Dr. Paley's conclusions seem to be established by the remarks and considerations to which I have referred.

I am prepared, at this stage, to be confronted with the question, 'What of the power within us which decides upon the rightness and wrongness of our actions?' My aim is to simplify our reflections upon mind and conscience, and it is not difficult to see that reason and judgment are part of the mind, and that judgment is not a separate power or faculty. Hence we are prepared to find that in recent dictionaries no mention is made of inward power, or that there is a faculty separate and distinct from mind known as conscience.

What, then, it may be asked, of the Holy Spirit's influence? This is an altogether different matter. Does He not act upon conscience? He does; but whatever conscience includes, it belongs to man, it is part of man's nature. Be that nature however good or however evil, the good conscience belongs quite as much to the man as the evil conscience in the other case. The good in the one case is the fruit of the Holy Spirit, but the Person of the Holy Spirit is separate and distinct from even the good in man. If it were possible to restrict the use of the term, I should much like to make it mean only the same sense of right—the good that was in man—such a sense as that given to it in this couplet by Byron—

“Whatever creed be taught, or land be trod,  
Man’s conscience is the oracle of God.”

In that case we should not read of a good conscience, much less of a seared, evil, or perverted conscience. The judgment may be perverted, and the *consciousness* branded; but conscience would mean only that which was good in man. Under these circumstances the heathen would have a conscience equally pure and holy as far as they act in conformity with the teaching of the Holy Spirit (as far as the law written in their hearts is perfect), although they may have never heard of the Holy Spirit. This is denied by some writers, who style the conscience of the heathen *spurious*. It is called *spurious* in reference to the heathen, because it is supposed to belong only to the region of the mind, and not to embrace the heart. This conclusion is so obviously wrong as not to need further comment. All that is good in the heathen consciousness is as much of the Holy Spirit as that which is good in the Christian, and if conscience was restricted to mean that part of man’s nature which is good, it would apply, irrespective of creed, religion, or nationality, as much to the heathen as to the Christian.

Since, however, the word conscience in the current language of to-day means the sense of right and wrong, or judgment, it is best to divest the word of every other significance; and when we want to refer to the voice of God—the strivings, guidings, and impellings for good, (the results of the Holy Spirit’s operations, we must speak of these separately, with the understanding that the word conscience has no reference to the Divine, but only to the *human mind* of man.

It will be noted that the feeling of pleasure or of regret which accompanies good or evil-doing has been only casually mentioned hitherto, but it is not necessary that I shall enlarge upon this consideration here. I have stated before that feeling belongs to the mind, and it follows that if judgment is a

faculty of mind, as it is, then it is only natural that pleasure and pain should be concomitants of right and wrong-doing, as all suffering, as well as all pleasure, is *a priori* mind suffering. Those who regard conscience in the light of reason and judgment will, not unlikely, associate feeling as the natural accompaniment; but I have no hesitation in saying that the hand of God was in it, and that when the Holy Spirit 'suggested' to man that a feeling of pleasure should follow right-doing, and a feeling of remorse evil-doing, He made the 'suggestion,' and fixed the law, in order that man should have an incentive in the direction of right.

## CHAPTER XIV.

### NO TOTAL DEPRAVITY.

MUCH as is said of the 'divine in man' to-day, and of the 'good' that is in him, there is no question that he is very wicked and depraved. On the other hand, however, some of the views still current in reference to 'total depravity' are not correct. Professor Smeaton says, "The image of God in which Adam was created was replaced by the entire corruption of man's nature (John iii. 6)." <sup>1</sup> This is assuming that the word 'flesh' in John iii. 6 refers to depraved nature; but it is a very unfair deduction.<sup>2</sup> If Professor Smeaton's conclusions were correct, then all men must wait until the Holy Spirit stormed the citadel of sin from without and vanquished Satan, giving the new birth as He entered into man. But I contend that this conclusion is not tenable; that the image of God, though in part lost, was never lost *totally*; that the Holy Spirit was ever present in man, though discerned only partially; and that He ever strove to bring man to repentance and to God, the fault of the rejection of God's mercy and forgiveness lying at the sinner's door.

Another current notion is that man is lost beyond recovery, and is consequently totally depraved. This deduction is also incorrect. One sin excludes from heaven just as much as a million, and it stands to reason that, as all men are

<sup>1</sup> "Doctrine of the Holy Spirit," p. 17.

<sup>2</sup> See Dr. Westcott's exposition of the verse in the "Speaker's Commentary."

sinners, no unpardoned person can enter heaven. It is not a question of how much sin a man has committed, nor is it a question as to how much of his nature is depraved; and it is misleading to say that a man is totally depraved because he is a sinner and cannot go to heaven unpardoned. It is also misleading to say that man is totally depraved because he cannot of himself come to Christ. When we have to war against principalities and powers, it stands to reason that man, unaided by the Holy Spirit, cannot seek salvation; and there is no need to discuss this question further because the Holy Spirit is always waiting to help us, and always suggesting to us that He is ready to help.

The next, and last notion current to-day that I shall mention is one that will call for more detailed consideration. 'Men are totally depraved because there is no desire in the human heart to seek after God.' This is said to be proved by the passage, "*The mind of the flesh is enmity against God.*"<sup>1</sup> The question arises, however, 'Are all minds carnal, or in enmity against God?' I contend they are not, and that some are born under 'suggestion' from the Holy Spirit, and their desire is toward God even from their mother's womb, as was the case with John the Baptist.

With regard to 'original sin,' although it is frequently questioned to-day, biology leaves us in no doubt that we inherit it. Our lives are, as we have seen, an integral part of our parent's lives, and these were an integral part of their parent's lives. It is evident, therefore, that although we are so far removed, we are, notwithstanding, children of Adam, partaking all along the line of more or less depravity and inherent vice. There are pre-natal 'suggestions' to evil, as well as to disease, of sufficient power to demand reproduction in the offspring; and it seems evident from Gal. iii. 22 and Rom. xi. 32 that once Adam fell it was God's will that his descendants should all be tainted beyond self-recovery.

<sup>1</sup> Rom. viii. 7.

But it is God's will that we shall all live holy lives, and that the race shall improve in this respect ; it is wrong, therefore, to speak of depravity being *total*, or to say that in any sense whatever that men are equally depraved or equally guilty before God. Depravity is universal, undoubtedly, because all men are sinners ; and it is true that all men are alienated from God by reason of their sin ; but to say that all men are *totally* depraved, and that the Spirit of God "departed from the human family when Adam gave ear to the tempter's seducing words," is not true. We read of God 'talking' with Cain, and, long after the fall, God said, "*My Spirit shall not strive with men for ever*"—evidence that He had not left men then.

Writers on 'total depravity' were compelled to ignore all good in man, or any tendency to good, so we find that whilst the sins of the fathers being visited upon their children was fully depicted and enforced, the righteousness of the righteous was entirely left out of consideration. It is my intention to notice this side of the question, which, if it be true, must show that total depravity is not correct. In Exod. xx. 5 we read, "*I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me.*" This was fully acknowledged by all writers on 'total depravity ;' but strangely enough the sixth verse following—which is equally good Scripture, praise God—is forgotten : "*And showing mercy unto thousands,<sup>1</sup> of them that love Me and keep My commandments.*" Now, there can be no question that the 'thousands' refer to generations, as is clear from Deut. vii. 9, "*The faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.*" One covenant was previously made with Abraham.<sup>2</sup> Another, between God and the children of Israel, was ratified with blood.<sup>3</sup>

It is clear from these covenants that the 'mercy' had to

<sup>1</sup> In the margin this reading is given, "a thousand generations."

<sup>2</sup> Gen. xxii. 17.

<sup>3</sup> Exod. xxiv. 7.

do with the multiplication of the seed of those who loved God, and in regarding the blessing from this point of view, the other sides of the question have been too much disregarded. It is equally evident that the children of those who loved God should inherit or possess the gate of their enemies.<sup>1</sup> Here the *temporal* blessings which were to descend upon Abraham's believing children are mentioned. Have we any right to say that the grace of God was not in like manner to rest upon the children so as to bless them in a religious sense? It seems evident that the first clause of Gen. xxii. 17, "*That in blessing I will bless thee,*" refers not only to temporal blessings, but, in a special sense, also to blessing in righteousness. Can anything be more untenable, or more dishonouring to God, than for man to infer that, notwithstanding the holy lives of parents, their children must partake of the same depraved nature as the children of those who are notorious sinners?

This erroneous idea lives to-day, and among Nonconformists the rite of infant baptism is observed as a sort of antidote. Although Watts wrote centuries ago, his explanation why the righteousness of the righteous does not benefit their children is still a current belief.<sup>2</sup> Watts wrote :—

"Every person that is born according to the course of nature is born unclean ; if the root be corrupt, so are the branches. Neither is the matter mended, though the parents be holy. For they are such by 'grace' and not by 'nature' ; and they beget their children as men, not as holy men ; wherefore as the circumcised parent begets an uncircumcised child, so the holiest parents beget unholy children, and cannot communicate their grace to them as they do their nature."

Watts's comparison of circumcision is out of place, and has no bearing on the subject. The point for our consideration is whether the children of holy parents do not inherit the grace of the parents as well as their nature. According to Watts and writers of his school, it is evident that the righteousness

<sup>1</sup> Gen. xxii. 17.

<sup>2</sup> It is gratifying to note that this belief is dying fast, and let us hope it will ere long be *dead*.

of the righteous is not visited upon the children. Watts's conclusion is that men beget children as men, not as holy men, and when we inquire into his meaning of 'as men,' we find it is 'flesh' and blood, inferring from John iii. 6 that 'flesh' is wholly corrupt. Now, the whole question of hereditary endowments, tendencies, sins, and malformations, is one of intense interest, and nothing can throw more light upon the operation of the Holy Spirit in man, so I shall devote some space to these considerations.

Where Watts has fallen into error, in the first place, is that he has concluded that 'grace' is a sort of cloak or tunic resting upon man, but never forming a *part* of man. Whatever a man gains to his soul, to his mind, or to his 'heart' by sanctification is *his own*, and forms as much an integral part of the man as the sin did which the holiness now displaces. It is freely admitted that the new birth, regeneration, is the gift of God to the believer, and comes to him only when he places back into God's hands the will which Adam took away; but all the holiness which enters into his life—notwithstanding all that holiness is the work of the Holy Spirit—takes the place of the sin which has been expelled from his nature. In other words, as each atom of the 'old man' is put off, an atom of the 'new man' is put on. As each sinful habit is given up (*e.g.* spending the evening in the gin-shop), and a good habit takes its place (*e.g.* spending the evening in religious observances), the good habit is as much a habit of the man as the old habit was, only that the good habit is the habit of the sanctified man, the holy man, the Christian man. Now, the man who has "*put off the old man*," and for years has 'made habit,'<sup>1</sup> in the new man, must beget children prone to better habits, biassed to live better lives than a man living in open sin.

<sup>1</sup> In modern psychical language this sentence would read, 'Now, the man who has escaped, and got rid of, the "suggestion" of Satan, and is under the "suggestion" of the Holy Spirit must beget children prone to better habits,' etc.

If one asks the question why it is that in nine cases out of ten the children of good parents grow up like them, the answer generally given is that the surroundings of the children in their early days, the religious behaviour of the mother, and the training which the children received, account for all this. That these have much to do with the future of the children cannot be ignored, and should ever be remembered by parents. But there are other considerations which are of paramount importance, and it is high time they received due recognition.

Putting aside the idea quoted above that a child cannot inherit the holiness of its parents because holiness is grace, there is yet another view of the question which is accepted very generally as being correct. This is the argument. If men came into the world as *men*, then they would be sanctified if their parents were sanctified ; but men beget *children*, and the infants so begotten 'go back,' so to speak, to the infant days of the parents ; and the child will only differ from what the parents were as children by the moulding, shaping, and training they receive at the parents' hands.

A careful study of this view discloses that all children at birth or in early infancy are alike, since they are from one common stock ; my life being a little piece of Adam's life, and every one else having likewise a little piece of Adam's life. So, if any blessing comes to the child as a heritage from the parents, it can only come to the progeny at the age when the parents practised righteousness. If the parent when he was twenty years old was a fast young man, there will be a bias in his child's life to become an unholy, fast young man at twenty years of age, notwithstanding the father begot the child when he was thirty years of age, and eight years after he had been leading a sanctified life.

These considerations seem to put evolution in the shade, and to fix babyhood as unprogressable and similar in all cases. Nay, this is not all, for the children of each succeeding generation get worse, because it is admitted that the sins

of the fathers fall upon the children, and that "their tempers are manifest" in their infant progeny. Now, it is evident that if all children 'go back' to a common stock, just as the progeny of the toad 'go back to the tadpole,' every infant ought to be born as Cain was. But it is acknowledged that the sins of the parents fall upon the children, and that the infants manifest their parents' tempers. Then it is evident that the infant does not go back to Cain's infancy, and be a Cain living over again, because it may go back to a more recent progenitor of a yet more black and heinous type.

The question now arises, however, 'Cannot the infant inherit the good temper of the good parents, as well as the babe inherit the bad temper of the bad parents? Civilization depends upon this question being answered in the affirmative. Evolution demands it; natural history proves that it must be so. Does the Bible say it is not so? No; emphatically no! The Bible says, as I read it, that the good in man is as transmittable as the evil; nay, the balance is much in favour of the good, for the evil is to the third and fourth generation, whilst the good is to the thousand generations.

We have seen already that men, if holy, beget not men, but *children*, and that the children must live the *child-life*. In what manner can the holy lives or the sinful lives of the parents influence their progeny in infancy? In other words, how can babies inherit the good or evil adult nature of the parents? Without branching away into a wide field of psychics, there are one or two points that it would be wise to dwell upon.

When Elisabeth, the mother of John the Baptist, was *enceinte*, she went away from the distractions of town life into the hill country. Perhaps we scarcely realize the full meaning of these words. We may be sure that Elisabeth ardently desired that her son should be holy, and her prayer was ever to this end. She presented her body as a temple of the Holy Spirit, 'a sacrifice to God.'

Samuel was a great prophet. Who can tell how much of

his success and dedicated life was due to his mother, and especially to the manner in which she bare him in the womb? Think of how Hannah was humbled. Elkanah's other wife, Peninnah, had children; Hannah had none. What a reproach! "*She was in bitterness of soul . . . and wept sore.*"<sup>1</sup> Her prayer is answered, she is *enceinte*. O the rapture of soul, the continual thanks to God for taking away her reproach! and Samuel the great prophet is the fruit of her womb.

Take the almost parallel case of Rachel. So terrible was her barrenness regarded by herself, that she said to Jacob, "*Give me children, or else I die.*" But when she conceived, how profound must have been her thankfulness that the great reproach of the years was to be removed! How she would dwell upon the thought that she was to have a child, and she was thankful and restful; and, just as in the case of Hannah and others, her son was renowned. Joseph occupied the second position in all the land of Egypt, and was an interpreter of dreams from God.

Many mothers know from experience that their thoughts during pregnancy have an unmistakable, though inexplicable, influence upon the bodies of their children. The mother fancies something, and she must get it, or there will be a 'birth-mark.' Is it not a fact that the mind of the infant is similarly influenced by the thought of the mother? Let us consider the effect of the 'birth-mark.' A child marked with a cherry has a passionate longing for cherries, especially in their season, or, it may be, at the time of the year the mother 'longed' for them. What is longing or desire? is it an act of the flesh? No; it is entirely an act of the mind. We know, furthermore, that the mind of the infant may bear the birth-mark due to the parent's thoughts;<sup>2</sup> and there is no

<sup>1</sup> See I Sam. i.

<sup>2</sup> The following is a curious, if not a remarkable instance of the truth of the foregoing, and has appeared recently in the "Proceedings of the Society for Psychical Research," vol. viii. p. 352:—"Benjamin Hall

necessity that I should point out special cases of mental deformity which have come as the result of maternal mind-ponderings due to fright or other cause.

The fact that the mother's life dominates the child's up to the moment of parturition should never be disregarded, and there is no question that its importance is far too much ignored. There is not nearly so close a union between the mind of the hypnotist and the hypnotized, close, marvellously close, as that union appears to be, as there is between the mind of the child in the womb and its mother. It is a curious fact, but one well known and appreciated in psychical science,

Blyth was born on July 6, 1819. Our mother (the quotation is from a letter written by Benjamin Hall Blyth's brother) had a natural arithmetical gift—not to any very marked degree, but decidedly above the average, and especially so among females. Some months before Benjamin's birth, the wonderful calculating boy, Bidder (then, I think, about twelve or fourteen years of age), was exhibiting in Edinburgh, and made a private exhibition in my father's house. My mother was greatly astonished and interested, put various questions to Bidder, and some weeks later requested my father to invite him to another *séance*, which was done. Her interest increased on this second occasion, and the wonderful boy continued to occupy her mind frequently.

"It is, I believe, admitted by physiologists that anything greatly occupying a mother's mind certainly may, and frequently does, influence the character of her unborn child. At all events, my brother, whether from this or heredity, or both, very early manifested a marvellous power of mental calculation. When almost exactly six years of age, Benjamin was walking with his father before breakfast, when he said, 'Papa, at what hour was I born?' He was told four a.m. *Ben.* 'What o'clock is it at present?' *Ans.* '7.50 a.m.' (My father always took exercise before breakfast in summer.) The child walked on a few hundred yards, then turned to his father and stated the number of seconds he had lived. My father noted down the figures, made the calculation when he got home, and told Ben he was 172,800 seconds wrong, to which he got a ready reply, 'Oh, papa, you have left out two days for the leap years—1820 and 1824,' which was the case. This latter fact of the extra day in leap year is not known to many children of six, and if any one will try to teach an ordinary child of these years the multiplication table up to twelve times twelve, he will be better able to realize how extraordinary was this calculation for such an infant."

that a person can soothe or influence his, or her mind by the power of the will. A woman is going by train the next morning at six o'clock, and when she goes to sleep she 'suggests' to herself that she must wake up at five o'clock sharp. Many persons can wake up almost to the minute. A friend suggested to me that this was simply habit, using as an illustration the man who goes to work every morning at six o'clock, waking at five by force of habit, but this does not bear upon the case in point. Because the same woman in a month's time wants to catch the seven o'clock train, and, suggesting to herself as she goes to sleep that she must wake up at six, curiously enough she wakes at that hour. This act of the mind upon sleep is termed 'self-suggestion.' Now, the mother's life being the life of the child, it stands to reason that the attitude of the mother during pregnancy has a mysterious, but wonderful influence upon the infant that is to be ; and if her child period has been lived in humility, in the desire that her offspring shall be good and holy before God, and she has shown sweetness of temper, amiability of disposition, and love to all around, then, for a certainty, the infant will come into the world to be a blessing to the parents and to mankind.

How important it is, in the face of these truths, that it should be taught most fully and clearly that all infants are not alike at birth, and that total depravity is an error ; because, like John the Baptist, children can be filled with Holy Spirit from the womb. Delicate as the subject is, admittedly, no one will question, I think, the advisability of its receiving more attention, in order that the influence of the mother upon her offspring may be fully investigated, so that mothers may have the solemn and mysterious privileges of their maternity pointed out to them. There is no telling the nature of the gifts which God is ready to bestow upon the child of her whose life realizes the *spiritual* possibilities of her infant. If the mother regarded the fruit of her womb not simply in the light of an offspring, but as a *spiritual being*, the race would

soon be changed. By woman sin originated, and it was by woman that Christ came—and from a due consideration of what is known as ‘self-suggestion,’ ‘hypnotic suggestion,’ and the general influence of a spiritually minded mother, with regard to pregnant women, it is evident that it is by woman that children shall be born holy to the Lord.

Natural history comes to our aid here, also, and gives valuable testimony, indirect though it be, that the life of the mother exercises a very strong influence on the offspring. Take the case of the cat. The kittens of the domesticated cat can be handled with impunity, and do not take any notice of it. Examples are numerous of cats from farmhouses and other dwellings near woods being so fond of poaching that they have left their homes and taken to the woods. One of these—perhaps for safety, comfort, or old associations—went back to one of the farm outhouses to kitten. The old cat rushed away, she was so wild now, and I soon discovered her kittens. They scratched and spit in the most vehement fashion; they were quite wild, whereas the previous litter, or the last but one, at any rate, were perfectly tame.

Perhaps this instance may be objected to on the score that animals tamed by man have an inherent tendency to ‘go back.’ Well, here is evidence that animals and their progeny go forward. When the mowing machine came out I took a great interest in it, so that it might have fair play, and was with it nearly all the first season. The greatest difficulty we had to contend with was the nests of the field mouse, as these continually got on the fingers of the machine. Next to this the slaughter of young rabbits, pheasants, partridges, etc., was regarded as most unfortunate, for a large number fell victims. The hum of the knives was not familiar to these animals. The next year, whilst many nests of mice were destroyed, scarcely one rabbit, pheasant, or partridge was killed, and to-day it is only by sheer accident that any bird or animal is sacrificed. It must be remembered that *young* rabbits have

had young, and young partridges have had birds since then, and the fact is that the birds, rabbits, etc., realizing the danger, registered it upon their memory page, and their progeny having their parents' memory handed down to them, and the power also to read it, so to speak, at once acted upon their information, and the moment they heard the sound of the mowing-machine the memory of their parents said, 'Danger, run!'

There is, therefore, no reason whatever that the infant shall 'go back' and take up the infant life of its mother. Let us see what the Bible says will happen to the children of those who trust and love Jehovah. "*He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy body (womb), and the fruit of thy ground.*"<sup>1</sup> There is no question that in this passage the righteousness of the righteous is visited upon the children. In the previous verse "*because ye hearken to these judgments*" is given as the reason for the blessing. In Ps. cii. 28, "*And their seed shall be established before Thee,*" refers to the continuity of the blessing which proceeds through the mother to the child.<sup>2</sup> From Deut. xxviii. and the references given above and below, it is evident that just as the curse will follow disobedience of the 'covenant' resulting in the sins of the fathers being visited upon the children to the third and fourth generation, so shall the righteousness of the righteous in the obedience of the covenant be visited upon the children to the thousandth generation. O the goodness of God in visiting mercy and blessing so immeasurably greater and more lasting than the curse!

We are not without further testimony, biblical testimony too, that the righteousness of the righteous is hereditary. A careful consideration of 2 Tim. i. 3 and 5 verses will show that the general construction put upon these passages does not

<sup>1</sup> Deut. vii. 13.

<sup>2</sup> See also Ps. xxv. 13; xxxvii. 25, 26, 29; cxii. 2; and especially Ps. cxxviii. and Deut. xxviii. 4, 11. Note also Deut. xxviii. 18, where the curse is mentioned.

include all their meaning. In the third verse, "*I thank God, Whom I serve from my forefathers,*" does not mean simply whom I was taught to serve by my people; it means that the serving, *i.e.* the *desire* to serve was handed down—in short, that the serving the Lord was hereditary. This conclusion becomes more evident on comparing what immediately follows in the fifth verse, "*Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also.*" Paul is certainly referring to the hereditary character of the faith in Timothy, and these verses may have a much more weighty bearing than is generally assigned to them on 'election,' so fully taught in the opening chapters of the Epistle to the Romans.

It must not be inferred, however, from the foregoing that even the old writers assumed we did not receive 'good habits' from our parents, or that some of these did not admit there are degrees of depravity. As an instance of the former, Wesley, quoting from Watts, says, "You both agree, (and no man in his senses can deny,) that, in all ages, God has, on account of pious ancestors, given many blessings to their offspring."<sup>1</sup>

From what has been adduced it is claimed that the righteousness of the parents is as much transmitted to their children as the sins of the parents; and the issue of the battle seems to lie in this, Shall the wiles and influence of Satan on the will of the child outwit and overbalance the care, forethought, and training of the parents? It is admitted that there is and must be, for biological reasons, a bias in the infant of the most holy parents to do wrong. The influence of the devil is there, as well as the example of bad companions.

Perhaps some modern interpreter of 'total depravity' will say that what has been just admitted is all that 'total depravity' means, *viz.* that there is a tendency in all to do wrong. No, it is not, for it does not admit that there is any tendency in

<sup>1</sup> "Doctrine of Original Sin," p. 119.

the child or the man to do right. Total depravity does not admit that the graces, the gifts, the fruits of the Holy Spirit are hereditary; or even this, that the Holy Spirit is in the heart of the child, let alone the unbeliever. Once admit the presence of the Holy Spirit in the heart of the child, and 'total' depravity has no existence. Whatever men mean by this phrase to-day, even if it is explained as above, 'the universal tendency to do wrong,' the very title is misleading, because all mankind would be hopelessly lost were it not that the Holy Spirit counterbalanced that evil tendency by His gracious strivings toward good.

It has been said that what is meant by total depravity is that 'all are sinners.' Well, the fact that all are sinners does not necessitate that all minds are alienated from God, or prevent the faith of the mother being handed down to her child. It is a most solemn reminder and warning to parents that children may exercise their wills in the direction of evil, and become influenced by evil companions, and so walk in the road to ruin. There is a universal tendency in young people to keep their wills in their own hands. Satan makes them chafe under restraint, and at this period of their lives it is generally decided whether they will place into God's hands the *will* which has been more or less (according to the wisdom of the parents) in their parents' hands up to this time; and so reverse the process which led to Adam's fall, and bring restoration to the sinner. Sinner? Yes, that is the word. The holiest child from the holiest parents is a sinner,<sup>1</sup> and when that child, however young, asks Christ sincerely to pardon sin and, however childishly, owns Him Saviour, that child is born again. And no one is sinless. Even John the Baptist, who was filled with the Holy Ghost from his mother's womb, was convinced of his sin when he said to Jesus, "*I have need to be baptized of Thee, and comest Thou to Me?*"<sup>2</sup>

<sup>1</sup> I do not mean that sin is imputed to the child.

<sup>2</sup> Matt. iii. 14.

Perhaps it will be as well to anticipate the strongest objection which may be urged against the hereditary transmission of the righteousness of the righteous upon their children. It is this, 'Are there not very numerous instances before us to-day of children who have gone astray notwithstanding their parents being undoubtedly holy persons?' Yes, there are many such instances, but these are no proof against hereditary righteousness; and two reasons can be assigned to account for the fact: (1) The Bible does not assume that the law is arbitrary, and free-will demands that it shall not be so; (2) the bringing up of the child was faulty. When the infant is born, it is a living soul, and it has a mind, although a tiny unformed thing. The mother is going to tend and nurse it; shield it from danger, teach it to speak, and instruct it in those first principles by which it shall eventually acquire full knowledge. The progeny of animals are born with all the memory and experience of their parents, and so are furnished with the knowledge to take care of themselves, as far as their strength permits. In other language, we say that God in Providence gives them the 'instinct.' Looking at the infant, so helpless, we conclude that God does not give the 'instinct' to the babe, but leaves it to the care of the mother. Another solemn duty of motherhood comforts us here—the mother takes the place of God to the infant, and she and her husband stand in that solemn relationship until the child's mind is sufficiently formed to know and obey God.<sup>1</sup>

Coming more closely to the subject of the children of good parents going astray: in the first place, a mother who served God might have been with child without duly realizing the power and privilege of her maternity, *i.e.* without daily praying and ardently desiring that her offspring shall be holy to the Lord; and by reason of this, her infant will lack the fulness of the gifts and fruits of the Holy Spirit—and the seeds of

<sup>1</sup> See Hare's "Mission of the Comforter," pp. 7, 8, where this relationship of the parents to their offspring is very ably set forth.

irritability or carelessness during her maternity may be manifest in the infant. Again, there appears to be, and in some cases *there is*, though one cannot describe how, perhaps, a mysterious yet benign unity between the mind of the child and that of the mother in the case of those who ponder and think much of their maternity in a right spirit during pregnancy, and the children of such a mother seem to delight in doing all that their mothers desire or command. It is well known that those husbands and wives who continually think of and deeply love each other, grow alike even to outward appearance, as well as in nature—in short, it is the operation of the Holy Spirit in His benign work.

It will be seen, then, that if the holy mother does not realize the spiritual side of her maternity in relation to the offspring *in the womb*, she will not be as likely to dominate its mind when she deals with the infant after birth. It is granted, however, that these pre-natal considerations, even if fully realized, will not *perforce* bring the child in his thinking years into the fold of Jesus, because the law of free-will admits of the *possibility* of his going astray; but the possibility is very unlikely to occur. If the parents under these circumstances realize that they are in the place of God to the child, and act accordingly, then the child will soon yield obedience to God and grow up to serve Him. Where holy parents fail, and to my thinking the fault lies with them absolutely, will be as briefly indicated as possible.

(1) The more holy a parent is the more heinous disobedience appears to that parent, and, what in the child is only a little fault, is regarded in the mind of the parent in the same light as if the parents had so disobeyed themselves against God. Great care and thought are necessary, therefore, that undue severity is not meted out to the child.

(2) In religious devotions the holy parent is most reverent. The child is restless, and too often regarded as naughty in consequence. If too greatly restrained, the child grows up to

hate religious exercises, and it is thus that the seeds are sown which eventually lead him astray. Parents and Sunday-school teachers should always remember that *they* have been *young*.

(3) With regard to the amusements of the children. Holy parents keep their boys and girls of fifteen years and more under strict surveillance and discipline. The parents amuse themselves in their own way, and in a way suited to their *own age*. This is the fatal error; from this springs the disobedience of the children of holy parents, who forget that *they have been young*, and expect the children to enjoy the pleasures of mature age.

(4) The parents forget that their children must mix with others less good, and less subject to discipline, and that if the reins are held tightly at home, they will kick over the traces when they are *out of sight*, and it is there they learn to kick.

(5) A very important consideration is overlooked. It has been pointed out that the parents are to the child in the place of God. What a prolific time childhood must be for Satan to sow tares. The strongest weapon that Satan can wield in childhood is the influence he can exert on the *will*. It is regarded by many as a neutral propensity in the good child to be its own master, to have no restraint upon its will, and we may be sure that Satan strives mightily in all children against the angels who strive for them, in order to make them desire that their wills shall be free to do what they like. How watchful, therefore, parents should be to enter into the child's fullest desires of childhood, to be children to their children, as Paul was all things to all men; and enter thoroughly into the feelings and amusements and sympathies incidental to *their age*, so that the wills of the children shall be fully satisfied, and bend obedient, though unconscious to themselves, to the will of the parents and to the will of God, whose vicegerents they are.

The above considerations may, probably, account for the fact that many children of godly parents go wrong. When

their minds and wills have been unduly curbed, they find a great satisfaction in the enjoyment of pleasures which have been prohibited, and, instead of placing the will in the hand of God when such children become young people, they keep it in their own, and it generally ends in their going astray.

For all that, however, it must be admitted—for it is a patent fact—that a much larger percentage of these come back after sowing their wild oats, than of those whose parents were worldly and indifferent to religious observances.

## CHAPTER XV.

### THE HOLY SPIRIT IN ALL MEN.

THE meaning of the above title will not be difficult to understand after what has been said already in the preceding chapters. Reference has been made frequently to what forms the groundwork, or basis, of this treatise, that the Holy Spirit is in *everything*, and that even the most minute atom of inorganic matter is permeated by Him; for He is a Person as complete in power, in knowledge, in understanding, and in wisdom in the atom of matter as He is in Creation, which is without limit and boundless. It has been stated that the mind of man is matter, although of a kind most highly tenuous and ethereal, and this is permeated by the Spirit. Those who will not acknowledge that mind is matter, must agree notwithstanding, that it is of such a nature as to admit of the Omnipresence of the Holy Spirit, and, by virtue of His Omnipresence, it is evident He permeates the mind of the sinner, as well as that of the saint. These facts are acknowledged somewhat widely, although many eliminate the Holy Spirit, and substitute God in Providence, in order to assume that He Who was 'sent' is different from the Omnipresent God.

The questions which confront us in this chapter are not confined to the Omnipresence of the Spirit, but such as these will be considered: Did the Holy Spirit influence all men for good in Old Testament times? Does He assist all men to do good in the present age? Wherein does His operations upon

the unregenerate to-day differ from those exercised upon the sinner under the Old Dispensation?

As my chief aim is to show that the Holy Spirit of the New Dispensation is the Spirit of the Old, and is in nowise changed in His work upon and in men, I will deal first with His operations previous to the advent of Christ. Without repeating what has been previously said of Adam, all authorities of weight agree that he was filled with the Holy Spirit in His sinless condition; but many writers of the evangelical school either state, as Professor Smeaton, that "the Spirit departed from the human family when Adam gave ear to the tempter's seducing words,"<sup>1</sup> or else assume the same thing without laying it down as an article of belief. Such writers infer, therefore, that with few exceptions, like Enoch and Noah, the people before the Deluge were without the Spirit, and that even under the Mosaic covenant He was rarely 'bestowed' upon men. Professor Smeaton says, "The nation was specially bound to the law of a carnal commandment, to a shadowy priesthood, to innumerable rites and ceremonies, which were but the letter, without any supply of the Spirit."<sup>2</sup>

We must not infer that all were left to themselves thus, because he states:—<sup>3</sup>

'There are two noteworthy passages which refer to the comforting power of the Spirit during the wilderness sojourn, and which apply to the Church at large, and not to the supernaturally gifted few: (1) 'Thou gavest also Thy *good Spirit* to instruct them, and withheldest not Thy manna' (Neh. ix. 20); (2) 'Where is He that put His Holy Spirit within him?' (Isa. lxiii. 11); 'As a beast goeth down to the valley, *the Spirit of the Lord* caused him to rest' (ver. 14).'

And again, referring to the text "*The Spirit was not yet*," he says:—

"He (the apostle John) does not mean that the Spirit did not yet exist—for all Scripture attests His eternal pre-existence—nor that His regenerating efficacy was still unknown—for countless millions had been regenerated by

<sup>1</sup> "Doctrine of the Holy Spirit," p. 16.

<sup>2</sup> Ibid., p. 71.

<sup>3</sup> Ibid., p. 22.

His power since the first promise in Eden—but that these operations of the Spirit had been but an anticipation of the atoning death of Christ rather than a GIVING.”<sup>1</sup>

The teaching of Professor Smeaton is that the Old Testament believers had the Spirit in some measure, but that the unregenerate had ‘no supply of the Spirit.’ The Spirit was in the Jewish Church, but not in the people generally. And this view is as broad and comprehensive as is found among a no inconsiderable section of the Protestant Church to-day.

Olshausen held that the Holy Spirit did not operate upon men under the Old Dispensation : “The workings of the Holy Spirit begin with the glorification of Jesus and the effusion of the Spirit at the feast of Pentecost.” The Old Testament people were not regenerated according to his version. “The special work of the Holy Ghost is that of Regeneration, and the whole creative action of God in the souls of men. Hence Regeneration also belongs essentially to the New Testament, because under this Dispensation the Holy Ghost first manifested His specific power.”

Others again contend that the Holy Spirit wrought upon all men *outwardly*, whilst some hold that he strove *in* and with men from Adam down to to-day, and this view is decidedly gaining ground at the present time. Dr. Cumming remarks,<sup>2</sup> “Does the New Testament speak of the Spirit’s work on sinners or on ‘the world’? Not less does the Old represent Him as ‘striving with men,’ both in the early ages<sup>3</sup> and in post-Babylonian times.”<sup>4</sup> And Professor Milligan observes, “At the Creation He (the Spirit) had moved upon the face of the waters.”<sup>5</sup> In Providence He had been sent forth to ‘renew the face of the earth.’<sup>6</sup> He had ‘striven with men’ when they walked in their own counsels;<sup>7</sup> while, on the other hand,

<sup>1</sup> “Doctrine of the Holy Spirit,” p. 49.

<sup>2</sup> “Through the Eternal Spirit,” p. 56.

<sup>3</sup> Gen. vi. 3.

<sup>4</sup> Neh. ix. 30.

<sup>5</sup> Gen. i. 2.

<sup>6</sup> Ps. civ. 30.

<sup>7</sup> Gen. vi. 3.

every Divine excellence or beauty of character exhibited by Old Testament saints is to be traced to His influence.”<sup>1</sup> That the teaching of the Western Church is that the Spirit strives with and *in* men, and that His operations have ever been the same, is clearly shown in the following extracts from the pen of the late Cardinal Manning :—

“Since the fall, the Spirit of God has assisted from the beginning every man that has come into the world born of Adam ; so that there never yet was any soul which had not sufficient grace, if it had sufficient fidelity to correspond with it, to escape eternal death. Keep ever in mind this great truth ; for it is the foundation of the whole doctrine of grace.” “Every living soul, therefore, has an illumination of God in the order of nature, by the light of conscience, and by the light of reason, and by the working of the Spirit of God, in his head and in his heart, leading him to believe in God, and to obey Him.”<sup>2</sup>

During the early existence of the ‘Friends’ they acknowledged a ‘Divine light’—the universal ‘wisdom’ at work, the Light that lighteth every man, the universal presence of Christ as the ‘wisdom’ of God—rather than the Spirit in Person as being present and permeating every man ; but to-day they may be said to have adopted the universal workings of the Holy Spirit.

It will be seen, therefore, that the majority of Christians acknowledge not only the Omnipresence of the Spirit under the Old Dispensation, but also His universal operations for the benefit of mankind. It is some of the Protestant Christians of the Evangelical school who do not believe in His universal working, and the reason will become more manifest when it is noted that the hyper-Calvinist view of election must only allow, to be consistent, the Spirit’s operation in the believer.

With regard to the work of the Spirit since Pentecost, the general opinion of the Fathers and of the Western Church,

<sup>1</sup> “The Ascension of our Lord,” p. 206.

<sup>2</sup> This chapter, and the whole treatise in fact, had been written before I read Cardinal Manning’s works, but having decided to re-write this chapter, I have embodied these extracts, as they uphold the views I have expressed throughout the work.

previous to the Reformation, was that He operated upon all men for their good; although the Personal dealings of the Holy Spirit with sinners were rarely mentioned, the word 'grace' being most generally employed. After the Reformation, and especially after Calvinism in its sternest form gained ground, writers on the Holy Spirit limited His operations to believers, and stated that His work was not universal. Dr. Owen wrote, "He (the Holy Spirit) is not common *to all*, or a *light* which is in *all men*." <sup>1</sup>

Other writers limited His operation to believers; and even during the last twenty years some have contended that His work is not universal, and that it is necessary for the Spirit to be *given* at conversion because He was 'withdrawn' and forfeited at the fall; hence it is said that the unbeliever has not the Spirit. The language used is very misleading.

The question may be asked, however, 'Do not all or nearly all Christians believe in a free salvation—that all men *can* be saved? and, if so, do they not admit that the Holy Spirit is in all men?' Nearly all Christians believe in the universality of salvation, but many do not agree that the Holy Spirit enters the human soul, or is present in the 'heart' until after conversion.

During the last century there was a widespread desire, apparently, to make God's offer of salvation universal, and to show that there was a kind of freedom of the will in seeking salvation which did not necessitate the preponderating influence of the Spirit to force, so to speak, the sinner to become a believer. But whilst this quasi free-will was admitted, it was generally maintained that without the Holy Spirit's co-operation the sinner could not be converted.

President Edwards (of America) propounded the theory that man's *natural* ability enabled him to inquire into the things of God and to repent, but that his *moral* ability did not afford him the power. A free-will in man to reject or

<sup>1</sup> "On the Spirit," book i. chap. v. sec. 8.

accept Christianity was set forth, and the theory has gained ground to such an extent that this form of Arminianism, or semi-Pelagianism, is almost universal; and it is certain that the freedom of man to accept Christianity unaided is a tenet largely held. If we conclude that men had this free-will under Old Testament times—and they must have had it if there was no universal operation of the Holy Spirit—then it is to be feared that such conclusions will in the future inevitably dispense with the Holy Spirit and His Personal work, and land us in unitarianism if not in absolute rationalism.

There never was a time in religious history when it was so necessary to have clear and definite teaching with regard to the Holy Spirit's relation to the free-will of man. The personality of Satan being so frequently ignored by Christians, the necessity for a Helper to counteract his devices ceases; hence the tendency to-day is to ignore both the Spirit of God and the spirit of evil, leaving man a free accountable being uninfluenced. And it is to be feared that much of this baneful tendency is due to the stubborn way in which most of the hyper-Calvinists clung to the belief that God did everything, and that man in *no sense* had any act in doing good. To illustrate my meaning I quote Article XIV. of the Synod of Dort:—

“Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred, breathed, and infused into him; not even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free-will consent to the terms of salvation, and actually believe in Christ; but because He Who works in man both to will and to do, and indeed all things in all, *produces both the will to believe, and the act of believing also.*”<sup>1</sup>

The Synod would not allow that when God bestowed the power to believe, a man could believe and accept salvation. However much men may cling to such views, thinkers and lovers of truth will not be bound by them, nor will they accept

<sup>1</sup> “Doctrine of the Holy Spirit,” p. 361.

a theology so frightfully involved. Man is either responsible for his actions or he is not responsible. If he is responsible—and the Scriptures from Genesis to Revelation say he is—then he must have an act of will as to whether salvation shall be accepted or rejected; in fact, it is his free-will to choose or reject salvation which constitutes his responsibility. What is wanted is a clear exposition of how this free-will can be reconciled with the teaching that God by His Spirit works universally on man's behalf; and if the strivings and promptings of the Spirit are not universal, no explanation can be satisfactory.

Many writers who regard the operations of the Holy Spirit upon unbelievers under both Dispensations to be alike, draw a sharp distinction between His work in believers now, and what it was in Old Testament times; and it is stated that He did not sanctify men then.<sup>1</sup> Professor Milligan, in his Baird Lectures of 1891, adopted a similar view when he said, "Again, it has been said that, whereas individuals of the ancient theocracy enjoyed the gift of the Spirit, they received Him only for particular and well-defined purposes; that even while they were enabled by His inspiration to fulfil their mission, He did not pervade their whole being; that He came to them fitfully, and was not a central fountain in the heart. The idea is so far correct," etc.<sup>2</sup>

Indeed, an opinion has long prevailed that all the work which the Holy Spirit wrought before Pentecost was but a faint shadow of the substance which was to come—"a gleam of light before the sunrise." And even the writers of the past decade refer to the operations or the 'gift of the Spirit' as merely anticipatory of Pentecost.<sup>3</sup> But it must not be inferred that all writers magnify the Pentecostal Dispensation at the expense of the Old; on the contrary, some modern

<sup>1</sup> See "The Mission of the Comforter," p. 267.

<sup>2</sup> "The Ascension of our Lord," p. 208.

<sup>3</sup> See "Through the Eternal Spirit," p. 121; "Mission of the Comforter," p. 266.

authors recognize the completeness of the Spirit's work under the Old economy. It is not to be expected that the operations of the Holy Spirit should be as manifest in the unenlightened ages of the past as it is to-day; but, after allowing for what civilization has accomplished, and the more refined, though none the less heinous sins of our own times, it is a question, perhaps, how much better we are in the present age than the Old Testament people were subsequent to the flood.

I fail to see what grounds men have for concluding that the Old Testament saints were not sanctified, and that this is not the teaching of the Western Church is seen from the following by Cardinal Manning:—"Every saint before the coming of Jesus Christ was sanctified by the Holy Ghost in virtue of the foreseen redemption upon Calvary." The following remarks by Dr. Cumming are to the point:—"It cannot be maintained that, in respect of personal holiness, there is any radical difference between the saints of Old Testament and New Testament times. The best men of the older economy have no reason to fear comparison in that respect with the best of the later."<sup>1</sup>

I maintain that the work of the Holy Spirit under the old Dispensation was as full and as perfect as it is to-day, and Dr. Cumming shows that, apart from the special circumstances attending the spiritual character of the New Dispensation at Pentecost and immediately afterwards, the work of the Spirit was one and alike under both periods. And this is just what one would expect under the government of the great Jehovah of the Israelites, and the Almighty Creator and Father of New Testament times, Who is "*the Father of lights, with Whom can be no variation, neither shadow that is cast by turning*;"<sup>2</sup> and of Whom the prophet exclaims in God's name, "*For I the LORD change not.*"<sup>3</sup>

When I read that the people of Old Testament times had

<sup>1</sup> "Through the Eternal Spirit," p. 118.

<sup>2</sup> Jas. i. 17.

<sup>3</sup> Mal. iii. 6.

‘no supply of the Spirit,’ or come across opinions like Olshausen’s “that the working of the Holy Ghost begins with the glorification of Jesus,” I am inclined to believe, could I accept such testimony, that God was not a God of love until the ‘glorification of Jesus.’ But no proof is adduced by any writer to show that the Holy Spirit did not operate before Pentecost in the same manner as He has done since.

Some writers have attached undue importance to the passage, “*The Spirit was not yet;*” and others have done the same thing with regard to the words in Joel’s prophecy,<sup>1</sup> “*All flesh,*” as indicating that He was not on ‘all flesh’ before Pentecost. It may be asked, however, Was He on ‘all flesh,’ in the sense of this prophecy, at Pentecost? Did all mankind prophecy, etc.? Were Holy Spirit gifts poured out universally upon the servants and upon the handmaids? The truth in reference to the meaning of ‘all flesh’ is undoubtedly that given in the “Speaker’s Commentary,” “that God’s Church should not be confined to the Jewish nation, but should embrace all mankind.”

Again, as if to warn us not to attach too much importance to Joel’s prophecy, Peter said, “*But this is that which hath been spoken by the prophet Joel,*” etc.<sup>2</sup> If Pentecost was the fulfilment, it is very evident that ‘all flesh’ did not mean every person, because the special endowments then conferred were only bestowed upon a few; and no comparison can be derived from Pentecost which shows that the unregenerate have greater privileges under the New than they had under the Old Dispensation.

The right conclusion is that the Holy Spirit operated as fully, and as perseveringly upon and in men from Adam down to Christ, as He has done from Pentecost to the present time. No one has shown that the heathen of Central Africa to-day are any the better because redemption was purchased by Christ for all who accept it. They have never heard of Christ. Yet

<sup>1</sup> Joel ii. 28.

<sup>2</sup> Acts ii. 16.

all these authorities admit that we are living in the days when the Holy Spirit's grace and power are poured upon 'all flesh.'

Can it be shown that the cannibals of Central Africa—taking the civilization of the world into account—are any better than the men who lived prior to the flood, of whom it is said "*every imagination of the thoughts of his heart was only evil continually*" ?<sup>1</sup> I think not. The Holy Spirit can only work specifically and effectually in man through the 'Word.' As generation after generation passed away from Adam's time downward, the knowledge of God would cease to be transmitted, even by tradition, in most instances. The nomadic condition of man, and the wild life he lived, did not conduce to religious worship, and so man, by his own retrogression and corruption, greatly aided by the 'suggestion' of Satan, filled up all those little portholes in the soul through which the voice of the Holy Spirit could be heard ; and the result was, inevitably, that described in Gen. vi. 5.

No one questions the fact that God is a God of love, and that, like Christ, is "*the same yesterday, to-day, and for ever*"—the unchanging, Eternal One. The historian of the nineteenth century will have to record, at its close, that the exclusive Calvinistic view of salvation has, and rightly too, died a natural death. To-day universal salvation is preached, practically speaking, from all Christian pulpits, a truth which proves God to be a God of love. But our God was the Jehovah of the Old Testament, and can it be possible that He did not wish men to be saved under the old economy? No ; for He *did* wish men to be saved. He promised redemption to Adam, He made a covenant with Abraham, then another with the children of Israel, to whom He said, "*Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?*"<sup>2</sup> Yes, but these children of Israel could not keep the covenants ; they could not turn to God, because, with the exception 'of a few instances the Holy Spirit was not given to them.' Poor children

<sup>1</sup> Gen. vi. 5.

<sup>2</sup> Ezek. xxxiii. 11.

of Israel! God made a covenant with them threatening to punish their disobedience, and then *withheld* from them the power to keep the covenant. Shall we traduce the character of God? 'God forbid.' He never made a covenant with the children of Israel without giving them the power to keep that covenant. It is scarcely conceivable, I think, after reflection, that God gave less opportunity to Old Testament sinners to keep the Mosaic covenant than He does to sinners since Pentecost to keep the Christian covenant.

Let us deal in this place with the assertion that the Holy Spirit was 'withdrawn' from Adam at the fall. Where is this disclosed in the Bible? Some say that the meaning of God's injunction to our first parents that "*in the day that thou eatest thereof thou shalt surely die,*"<sup>1</sup> refers to 'spiritual death.' Let it be granted that it does, *one sin means spiritual death.* James said, "*For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.*"<sup>2</sup> Nothing defiled can enter heaven. There is no reason to paint Adam worse than he was in order to account for spiritual death, or to show the necessity which exists, undoubtedly, that "*ye must be born again.*"

It is very plain that if we are not regenerated by the Spirit of God we cannot enter heaven; and it is equally certain that Adam as he left Paradise must have had faith in a pardoning God, or else he was lost. We are told that the Holy Spirit left Adam at the fall. Why? Because Satan entered in. How long, it may be asked, would Adam have remained sinless in Eden if the Holy Spirit had left him? The answer I anticipate is, Not a moment. Just so. One more question: 'How long would one speck of good have continued in the nature of Adam after the fall if the Holy Spirit was 'withdrawn'?' Consider the reason why Satan caused our first parents to stumble. He wanted to make them like himself; he wanted to blast, and wither, and stultify all the benign works of God, and so

<sup>1</sup> Gen. ii. 17.

<sup>2</sup> Jas. ii. 10.

'suggested' evil to man as he had done previously to the other animal creation, with the result that Adam fell, and Satan had dominion. Adam was turned out of the garden, and then, the Holy Spirit being withdrawn, he was absolutely and entirely at Satan's mercy ; and Satan finished his diabolical work. The whole nature of Adam was reversed, love was changed to hatred, kindness to brutality ; he killed Eve, and then himself, and to-day, like Satan, he is an evil spirit—a devil. This is not true ; Adam never became a devil, for we are told that human love, and many other good qualities, remained in him—*natural light*. Can any one imagine *natural* or any other *light* being left in Adam if Satan had full sway, or if the Holy Spirit had left him? No ; Satan would have made short work of him. Adam could not have resisted Satan unaided, any more than we can.

Wesley wrote, "What can be made appear from the Scriptures is this, that from Adam sin passed upon all men, that hereby all men, being by nature '*dead in sin*,' cannot of themselves resist the devil, and that, consequently, all who will not accept of help from God are '*taken captive by Satan at his will*.' " The truth of the above was as apparent in the days of Adam as it is now, for it was only by the help of the Holy Spirit that Adam did resist at all *before* he fell. And since Adam did not become absolutely changed in nature and devilish altogether, it is *most certain* that the Holy Spirit did not leave him, and that He was not 'withdrawn' from Adam.

Furthermore, as already observed, not one passage of Scripture can be adduced to show that the Spirit either left or was withdrawn from Adam at the fall ; whilst, on the other hand, Gen. vi. 3 is a proof that He continued to strive with man after Adam's time. True, say some divines ; but you state that He strove *in* man. We admit He used outside influence, but since the beginning He does not enter the 'heart' until after conversion. The close bond of union

between mind and 'heart' has been pointed out on p. 179, and it has been shown that the Holy Spirit must always be regarded as working upon men from *within* outwards, rather than from *outwards* to within. It is not questioned that the work of the Spirit is objective, as well as subjective, but it is maintained that the work of the Spirit is subjective as well as objective even upon the most unregenerate. Professor Candlish wrote :—

“The Holy Spirit kindled the new life of faith in a twofold way, outwardly by presenting the grace and love of God in the gospel, and inwardly by opening the heart to receive that grace and love. In a like twofold manner He continues His work, and thereby nurtures the faith that He implanted at first.”<sup>1</sup>

The working of the Spirit in the sinner is similar to His operations in the saint, and these operations are subjective as well as objective. For instance, a blasphemer and swearer gets employment under a godly foreman. The Holy Spirit uses the foreman objectively as an 'outward' means of convincing the swearer that a good man does not swear; He not only does this, however, but at the same time digs His spiritual spade into the receptacle of the man's mind or heart which is now filled with the blaspheming filth of the devil, and empties that filth as fast as the sinner will permit Him.

The Holy Spirit's strivings under the Old Testament were not confined to those parts of man's nature in which the knowledge and worship of God resided; they embraced the whole man—soul, and mind, and spirit, and body. The greatest mistake, and the one, perhaps, most prolific of ill to Christendom, has been this, that men have most stoutly denied the operations of the Holy Spirit *in men who did not believe in Christ*. Does the builder cease to lay the foundation of a building until the corner-stone has been dressed and set? No, he must have some foundation before he can set the

<sup>1</sup> “Work of the Holy Spirit,” p. 91.

stone at all, and the better the foundation the more sure the corner-stone will be to stand firmly, and not sink and get out of truth. Is the Holy Spirit going to delay His work *in* man, or subjectively, until Christ has been presented so long 'outwardly' that there is an opportunity afforded Him to get inside the man's heart? Assuredly not. The most important of the Holy Spirit's operations, in harmony with His plans for man's salvation, is the inward work—the internal strivings of the Spirit directly upon men's most inner and spiritual nature, the expulsion of Satan and sin, and the taking possession of the ground so gained; but the fact is never forgotten that it is only when the *chamber of obedience to Christ is occupied*, be that early or late in life, that the corner-stone of the spiritual building is set, and the shouting and rejoicing are heard in heaven among the angels as they say, "*Grace, grace, unto it.*"<sup>1</sup>

It is stated, unhesitatingly, therefore, that since the Holy Spirit strives with all men, and strives with their inmost nature, that He is manifest in unbelievers, even in the abandoned; because one cannot picture a man so reprobate as not to have one speck of good in his nature; and that one speck would not be there were it not for the 'suggestion' and operation of the Spirit of God. It may be but a little attic room in the heart in which His light is seen indicating the Person unknown and unobserved; but He is condescending enough to manifest His presence, and shine in any little corner where sin and Satan have no footing. Yes, the gracious Spirit is more condescending still, for He will sweep out the sin, and garnish the little corner where His light is seen with purity and holiness, and this He will do without one word of praise, of welcome, or even of recognition.

The above remarks have reference not only to men who live in a Christian country, but are also applicable to the

<sup>1</sup> Zech. iv. 7.

heathen. There are men narrow enough in their views to deny the Spirit's operations in these, but there can be no question, I think, that the Holy Spirit works in the heathen in the light of 'the law written in their hearts' as continuously and perseveringly as He does in the mind of the Christian. Though few authorities admit this, we are not without concurrent testimony. Professor Candlish shows that we must admit that the Holy Spirit works upon the heathen, for thus I translate the "spiritual life" in the following passage:—

"When, however, unselfish motives are accompanied with regard for truth and right, and men are found seeking to live for their families, their friends, their country, or their fellow men, in accordance with virtue, or when they have been making virtue itself their great aim, even though they have no clear knowledge of the living and true God, and no conscious love to Him, we cannot say that such are destitute of spiritual life."<sup>1</sup>

The teaching of the Western Church on this point is unmistakable.

"There are men so narrow as to say that no soul among the heathen can be saved. The perfections of God, the attributes of mercy, love, tenderness, justice, equity—all rise up in array against so dark a theology. . . . The work, therefore, of the Holy Ghost, even in the order of nature, so to say, that is, outside the Church of God and of the revealed knowledge of Jesus Christ among the heathen—that working is universal in the soul of every individual human being; and if they who receive the assistance of the Holy Ghost are faithful in corresponding with it, God in His unrevealed mercies will deal with them in ways secret to us."

These words so nearly express the views of the writer that no lengthy description need follow. Adam was created with a human mind, and sinless, of the quality but not of the essence of the Spirit. That mind and soul was permeated through and through and imbued with the Holy Spirit, as the life and soul of all animals were, but there was a conscious

<sup>1</sup> "Work of the Holy Spirit," p. 82.

union between Adam's soul and the Spirit of God.<sup>1</sup> He could, metaphorically speaking, look through his own mind and see the Holy Spirit, not in His Person, but in His glory ; and have a conscious union with Him, and personal intercourse. Then Adam fell, and that conscious union, though not altogether lost, was much weakened ; and eventually before the Flood, in the great majority of instances, men had lost all knowledge of the Omnipresence of God ; and there was consciousness of good in only a very few. During the time of Abraham, there were heathen, like Abimelech, who had a semi-conscious knowledge of the Holy Spirit as God ; but they did not realize that the inward Witness and approval of right-doing was the inward testimony of the Spirit of God to the rightness of the 'law written in their hearts.' Still, God preserved a few who had the knowledge of His Personal Being as well as the consciousness of His attributes and perfection, like Abraham and the patriarchs. Then came the Mosaic covenant, and the conscious knowledge of the Holy Spirit as Jehovah, or His Wisdom became more general. Idolatry afterwards prevailed, but, notwithstanding this, the Holy Spirit in His condescension filled every cell in the human mind, that was permitted Him to fill, with good, and blessed the children of Israel for their parents' sakes. And He blessed them, and sought to sanctify them even when the glory of the success and the praise of the blessing was accorded to Baal and Ashtoreth, the gods of the surrounding nations.

And so He continued to work in all men, sometimes bestowing superhuman or supernatural powers, always we may be sure for the purpose of making the race more spiritual and holy. Men like Moses, Joshua, Caleb, Samuel, Daniel, and

<sup>1</sup> Professor St. George Mivart, in a recent article in the *Nineteenth Century* (August, 1893), referring to evolution, maintains still that the sense of 'duty' in man could never have been 'evolved,' but must be God-given.

others stand out as shining lights amid the darkness of biblical times, and in all these instances special gifts were bestowed ; but the power to live a holy life was free for all. From Genesis to Malachi the Holy Spirit strove with *all men*, and was manifest *in all men* in proportion as they had learned of Him, whether by revelation of God handed down by tradition in the Written Word, or by ‘the law written in their hearts.’

## CHAPTER XVI.

### MAN AND THE SUPERNATURAL.

LOOKING back along the ages, one cannot fail to see that there has been a gradual development in religious thought and belief; and that some of these beliefs have been, so to speak, the evolutions of unenlightened and barbarous minds. For example, the superstitious heathen, by continuous thought and dread, appear to have grasped a clearer and fuller idea of the emissaries of the kingdom of evil than is manifest upon the earlier pages of sacred history with regard to Satan and his angels. The same is true in reference to the immortality of the soul.

But God did not confine all His dealings—His revelations and inspirations—within the narrow circle of the Israelites;<sup>1</sup> and it need not, in any way, shake our faith in the Bible to find beliefs therein incorporated as facts generations after they had been evolved from heathen brains. As Mr. Gladstone said in his article “On the Ancient Beliefs in a Future State,”<sup>2</sup> “The God of revelation is the God of nature. The means employed may be different, but the aim is the same. And when the Redeemer, standing in Judea, brings life and immortality fully to light, He propounds a doctrine already not without venerable witness in the conscience and traditions of mankind.”

Whilst admitting the development of beliefs in the super-

<sup>1</sup> Balaam was a heathen prophet.

<sup>2</sup> *Nineteenth Century*, October, 1891.

natural—a development which is not gradual perhaps, though certain, notwithstanding—it is not conceded that there must also of necessity be a like evolution of religious creeds or doctrines in the future. We shall expect to find old truths dressed in new garbs, and different phraseology employed; and we are led from Holy Writ to infer that men will invent and preach other tenets than those found in the Bible—and they are already doing this; but the New Testament assures us that Redemption is complete, and that we are not to look forward to any other plan of Salvation, or to any other Saviour.

The tendency of the so-called religious development of this century to go back to unitarianism, whilst extolling the Fatherhood of God, must die a natural death, as it does not meet the needs of the sinner. That it will land a goodly portion of Christendom gradually, but surely, into free thought and rationalism seems certain; but universalism can never be the bulwark of Christianity.

Having said this much to clear away any imputation which may be made that I favour universalist tenets, let us notice very briefly the development of beliefs in the supernatural.

When Adam and Eve were turned out of Eden, they would ever afterwards remember the time of close communion they had with God in the Garden. It is not at all unlikely that God exhibited His presence to them in a manner they could recognize; but after they were expelled, and sin and its consequences were experienced, and they became more and more under Satan's dominion, that communion with God they once enjoyed would be considerably modified, though not lost altogether. It is not unlikely that sin progressed, rampant-like, in the minds of our first parents. One can readily understand how Satan would take advantage of their expulsion from the Garden to point out the severity and vengeance of God; the hard usage they had experienced, and the injustice of God in so dealing with them. Under these circumstances

retrogression would set in apace, and the waves of sin overwhelm them rapidly. Such a view of man's first knowledge of the supernatural does not harmonize with the theory of evolution and the origin of species. But nearly all uncivilized and barbarous tribes relate traditions of bygone days of civilization and enlightenment; and we have much evidence in the ruined cities of the long-distant past that there was a refinement and prosperity which is now almost altogether wanting.

The ruins in Mexico are examples in the New World. Those more recently discovered in Mashonaland are perhaps more striking still. The ruins at Zimbabwe are indeed living monuments of the civilization of South Africa at one period of the world's history—a period so remote probably “that even a tradition of its existence has not been left.” Compare these ruins and their builders with the wild, uncivilized tribes of to-day, and no one will question that there has been retrogression.

Notwithstanding the fall and the expulsion from Eden, and the subsequent backsliding, God was merciful to Adam's children, and had it not been for Cain's jealousy, and his attentive listening to Satan, the religious history of the early ages might have been more full of God. We find in Gen. iv. that Cain and Abel offered sacrifice, and that God accepted that offered by Abel, and rejected the sacrifice of Cain. The brief and fragmentary history of the creation affords us no insight as to the origin of sacrifice, but the rite may have arisen spontaneously in the breast of Adam whilst he enjoyed full communion with God in his pristine condition in the Garden; and was continued subsequently by our first parents and their children. It is probable that God appeared to Adam exhibiting the glory of His presence as light or fire, and that He proved His acceptance of Adam's gifts by consuming them with fire. It seems that Abel's sacrifice was an offering prompted by love, and as such the first sacrifices were doubt-

less presented. Later on, sacrifice is recognized by God as a part of religious worship. A period of retrogression set in before the Flood, and afterwards Abraham, Isaac, and Jacob develop belief in God, imperfect it is true, but for all this belief more full of faith and love than appears previously on the pages of the Bible, excepting perhaps the case of Enoch.

The beliefs of the ancients in the supernatural are by no means clearly or fully recorded, and until the history of the time of Moses is brought before us, we fail to see a full outline of the nature and attributes of God. It is true that the Patriarchs knew something more than this of the supernatural, e.g. Jacob wrestling with the angel; but in most of these early instances those like Jacob and Manoah, who saw angels, regarded their visitants as God. Jacob said, "*I have seen God face to face.*"<sup>1</sup> Manoah exclaimed, "*We shall surely die, because we have seen God.*"<sup>2</sup> These visions of angels, real as they were, did not much aid the people to grasp a correct idea of the supernatural or to formulate clear views of God; and it is not until the time of Moses is reached, and he is commissioned by God to deliver the children of Israel, that we see more vividly the personal care and dealing of God with His creatures.

There was something supernatural in the dealings of God with the inhabitants of the world at the Flood; but little notice was taken apparently when Noah foretold the destruction that would ensue. The people of his time did not believe in revelation. But when God began to manifest His presence, and the part He took in the affairs of the world by signs which were superhuman, man's attention began to be more and more arrested. But even signs and wonders were not at first accepted, because superstition of the grossest kind was so rife in the land.

Moses was at Horeb, and, whilst attending Jethro's flocks

<sup>1</sup> Gen. xxxii. 30.

<sup>2</sup> Judg. xiii. 22.

there, the angel of the Lord appeared to him, and he saw the burning bush. He stepped aside to view this thing, and discovered that the bush was not consumed. Then he realized the supernatural more fully by the communication which he received from God. Here we note the outward sign given to Moses as an indication of the presence and power of Jehovah—a sign intended to call and arrest his attention, and make him understand that it was God who manifested His glory to impress Moses with the fact that He desired him to know the Almighty Jāh.

It will be seen that this visible or outward sign of the presence of God, or the manifestation of His power, has been used, though in different forms, all through biblical times. Perhaps man could not otherwise be educated so as to understand that there was the supernatural, and the unseen God. Moses is called by God to go to Pharaoh. What sign shall he have that God will go with him and help him? The staff in his hand becomes a serpent! His hand is made leprous! When the Israelites leave Egypt the pillar of cloud by day and the pillar of fire by night are the signs of the guiding Hand and abiding presence of Jehovah. The visible indication of His presence is continued in the Tabernacle, and subsequently in Solomon's temple. All these, and many other signs, must have exercised a great influence upon the religious beliefs of God's ancient people.

But it was when God employed men to be His prophets and teachers, and endowed them with superhuman or supernatural powers—it was from that time forward that religious Laws and observances date their history. Moses worked wonders in Egypt. It is true that the first plagues so far resembled the troubles which sometimes came upon the land that they were not very seriously regarded by the Egyptians. As to how far the Egyptian astrologers were endowed with power to imitate these miracles, or whether Satan came to their assistance, we are not informed; but when the slaying of the firstborn was

accomplished, even the astrologers recognized the hand of God in the result, and the Israelites were set free.

We are told that God wrought these wonders by the hand of Moses, with the exception of the slaying of the firstborn, which is relegated to the destroying angel. It is not easy to discover how much power was given to Moses—that is to say, with how much of the superhuman he was endowed for his office; but, in these miracles of the plagues, God appears to have directed him in every particular, and Moses was simply used as the visible agent of Jehovah. What of the powers possessed by the astrologers? Some think that God endowed them with power for the momentary imitation of Moses, while others infer that the Egyptian astrologers used trickery and humbug. The Bible narrative should be taken in all its simplicity and truthfulness. There ever have been men endowed by birthright or otherwise with supernormal powers, and these Egyptian astrologers were the picked men of the nation so gifted or endowed; and what is stated to have occurred took place undoubtedly.

This endowment with superhuman power is exemplified afterwards in the case of Moses himself, as seen in his behaviour before the Israelites in the desert of Sin. He possessed considerable superhuman power, and he used it in a manner different from that which God intended it should be used. Note the words of Moses, “*Hear now, ye rebels; shall we bring you forth water out of this rock?*”<sup>1</sup> Mark the *we*, and also this, that God told Moses to *speak* to the rock, and he smote it twice with the rod instead. The question as to how much power Moses had to exercise at will, and the other prophets who wrought miracles, will be noticed again after reference has been made to the works of Elijah and others. Samson possessed superhuman power, but his gifts scarcely admit of discussion; personally, I am inclined to classify him as not far removed from Balaam and the prophets who were *not good*.

<sup>1</sup> Num. xx. 10.

The miracles of Elijah and Elisha chiefly claim attention. In the records of the majority of these, we find some indication that they were directly commanded to be wrought by God. "*Thus saith the Lord.*" In other instances, like the raising of the widow's son by Elijah,<sup>1</sup> and the son of the Shunammite by Elisha,<sup>2</sup> the prophets essayed to raise them to life, and used what power they possessed towards this end; but realized the necessity of further help and the value of prayer. Whether they had enough faith in God to ask Him to raise the dead to life, without using the means they did, is a question not easy to answer. True it is that in each instance the prophet brought his body in contact with the dead. Again, there are instances of miracles recorded as being done without any indication that they were commanded of God, or that prayer was made by the prophet. The two instances in which Elijah called down fire from heaven to consume the officers and the fifties sent by King Ahaziah are examples. Another is that of Elisha and the young men of Bethel. The question which confronts us here is, 'How were these miracles performed?' Most Christians think that all the Old Testament miracles were wrought directly by God, or at His instigation. What of these three? Many say that the prophets—even Moses, Elijah, and Elisha—had no superhuman, supernatural power or endowment. This opens out a discussion of the whole subject.

As one reads the Book of Genesis it is probable that a close inspection of the first chapters will lead one to conclude that Adam possessed greater powers over nature than we command to-day. Note Gen. i. 26: "*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.*" The history of this period is very brief, but it does seem from the record that Adam was lord over life and matter in a way that we are not in the present age. His dominion and power of subduing nature may have

<sup>1</sup> 1 Kings xvii.

<sup>2</sup> 2 Kings iv.

been one of the concomitants or privileges of his sinless character, and, just as sin has brought so much trouble and loss in its train, it is possible that in the exercise of sin much of the power which Adam possessed passed away and became lost. Whether he had knowledge then which has been denied to his successors, or whether some facts of recent research were unknown to him in his pristine condition, are questions which are beyond solution. For example, Professor Crookes, in reviewing some of the recent developments of electricity, looks forward to the time when man shall have such complete command over the elements that rain shall be procurable when required. Could Adam command rain or sunshine as he needed it in the garden? Probably he could. Much as we may speculate, however, nothing is certain with regard to how much or how little power Adam possessed which to-day would be regarded as superhuman, and it is not easy to prove from the Bible that any of the patriarchs possessed superhuman powers, or that God wrought signs and wonders through them, which were miraculous.

Supernatural, miraculous, superhuman, or supernormal power is always primarily of God, and therefore God-given; but it does not follow that that power shall always be used for God's work, or that God shall always employ it in His service; for it has often been used in direct opposition to God's wishes; and Satan had many agents in Old Testament times, as well as under the New Dispensation, who used prophecy, divination, and doubtless miraculous or supernormal powers, to carry out their own ends, and in directions which were evil.

It is not right to assume that those prophets who were commissioned by God, and only those, could perform superhuman deeds or give forth prophetic utterances. There were good prophets and evil prophets, and the Scriptures lead us to believe that the evil prophets were led by Satan. It is very evident that the prophetic power and discernment of Balaam were fully known and appreciated in the land in which he

lived. Then there is the case of the old prophet of Bethel who lied to his brother prophet, and who prophesied in God's name afterwards. Again, there are other instances of men who prophesied falsely, and, furthermore, there is direct evidence that Satan used his power with these to lead them astray. There is no doubt that the history of the period of the Kings of Judah and Israel is fraught with difficulties, and whilst it may be admitted perhaps that civilization and religious belief were progressing, it must never be forgotten that Jehovah was the *Unchangeable One*. In the days of Christ on earth there were men who cast out devils in His name, and I should not be surprised if I found Old Testament prophets working miracles in God's name though there was every evidence that they wrought them on their own account. That Elijah and Elisha were God's prophets there can be no shadow of doubt, and that they worked miracles at God's command seems certain.

But all this is no proof whatever that they could not work miracles on their own account, and it seems very evident that when we meet with superhuman deeds done by these or any other men which are not in harmony with the love and mercy and justice of God, that the Hand of God is not in the miracles—that is to say, God neither willed they should be performed, nor desired that the prophet should call them forth. Elijah and Elisha performed some miracles without the express command of God, and in those three instances mentioned already—Elijah's two fifties, and Elisha's destruction of the young men by the bears—there can be no reasonable doubt, I think, that the Hand of God was not in them.

It may be asked, perhaps, 'What is superhuman power, and what did Elijah, Elisha, or any other miracle-worker possess different to other men?' In body and mind, in soul and spirit, they were as we are; the only difference was that they had *extra* will-powers. The Holy Spirit is Omnipresent, and He is *in* our minds just as He was in Elijah's or Elisha's

mind; and just as He pervades our will so did He permeate the will of the prophets. The majority of men in Elisha's day had only normal powers, and they could only will normal things, and their will-power was limited to these. In the case of Elisha, for instance, he was endowed with special will-power for carrying out his prophetic office, and his will was not only linked to the normal in his body and mind, but to the unseen and spiritual, and he was always able to do certain superhuman things by virtue of his special endowment; hence, when he willed to do these, they were done naturally, so to speak, by him, and in his own individual case the works he did were not superhuman. He did not use mental or physical energy in the exercise of his superhuman power; he was endowed with extra will-power so that things material acted for him, and did his bidding, as if he had a share in the unseen and spiritual world.

With regard to the correspondence between earthly beings and the spirits in the unseen—a correspondence referred to in the Bible itself—we need not be surprised if the powers of the spirits in the nether world were, to some extent, conferred upon men here, especially upon those destined by God to fulfil such great missions as Moses, Elijah, and Elisha did. Upon this point of correspondence the authors of the "Unseen Universe" are quite clear with regard to Christ's miracles. After concluding that the Invisible produced this Visible Universe, they wrote, "It could of course, *a fortiori*, very easily produce such transmutations of energy from the one Universe into the other as would account for the events (miracles) which took place in Judea."<sup>1</sup> Most persons would be prepared to admit this in reference to Christ, or even with regard to the prophets, provided it were simply stated that they were God's instruments. But we have yet to learn that God ever used men or angels simply as mere puppets or machines. Whenever He called a man to do special work, He always

<sup>1</sup> "The Unseen Universe," p. 247.

endowed him with the power necessary to perform it, or the wisdom to carry it through, and, although it is admitted that some of the miracles wrought by Elijah and Elisha as well as those of Moses were beyond the powers conferred on either, in all these instances it is stated that God directly wrought the miracle, or that earnest prayer brought increased power and help.

It appears absolutely essential, I think, that the spiritual endowment of the prophets with superhuman power, or at any rate with special will-powers resident in themselves, must be acknowledged in order to account for the performance of miracles which never harmonized with the attributes of the Spirit of God. Take the case of Balaam again. In Num. xxii. 6 it is said, "*For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.*" It is certain from this verse and the narrative that Balaam could do good to men's bodies or injure them by the exercise of his will. Not only when God used him, but he lived by his supernormal endowment, and received "*rewards for divination*;" and he had used his superhuman powers to injure the enemies of Balak before.

But the question may, not inaptly, be asked here, 'Were not all miracles wrought by the Spirit of God?' No, not directly. Many were, many were not. It is necessary to go back for a moment to our position. A miracle may be simply something wrought upon material things, or on matter by a spiritual being. Here is a case in point. Satan sets to work upon Job's possessions.<sup>1</sup> A great fire descends from heaven (lightning or electric energy perhaps) and destroys Job's flocks. A great wind from the wilderness follows, destroying Job's son's house. These are mentioned in connection with Satan's power, and be it noted that he is not specially endowed for this particular work; he is putting forth the power he always had. The slaying of the firstborn in Egypt was by a destroying

<sup>1</sup> Job i, 16-19.

angel.<sup>1</sup> One hundred and eighty-five thousand Assyrians are said to be destroyed by *one* angel.<sup>2</sup> Two angels destroyed Sodom and Gomorrah. Observe the words they used: "*We will destroy this place . . . the Lord hath sent us to destroy it.*" These marvels do not surprise us much, because *angels* are concerned.

Has man no communion with the unseen? The Holy Spirit is everywhere. Man's life is joined to the Holy Spirit. His will is pervaded by the Holy Spirit just as the will of the angel is so pervaded. Surely all that was necessary was that Elijah or Elisha should be endowed with the power to *will* that certain miraculous things should be done, and they could at once be performed. This conclusion will not meet with much opposition, but another difficulty crops up here. The miracles of the Old Testament cannot be said to be all of a benign character, and that the highest interests, and personal welfare of men were served by them. If it were conceded that all the miracles done by Elijah and Elisha were such as God would approve, no one would question that they were wrought by the power of the Holy Spirit, because our Lord said plainly<sup>3</sup> that He did His miracles by the Holy Ghost. But it is not conceded that the three miracles already mentioned, of Elijah and Elisha, were such as God would approve, and the fact that James and John wanting our Lord to call down fire from heaven upon the Samaritans, as Elijah called down fire, receiving our Lord's condemnation, proves conclusively that God's hand was not directly concerned with the working of these miracles. Was Satan's hand in them? It is strange, at any rate, that the instance quoted in Job i. of Satan calling down fire from heaven to consume Job's sheep and servants is so similar to the case of Elijah calling down fire from heaven to consume the companies of soldiers sent to take him; and there is no reason to doubt, I think, that Satan's power was put forth in this case.

<sup>1</sup> Heb. xi. 28.

<sup>2</sup> 2 Kings xix. 35.

<sup>3</sup> Matt. xii. 28.

Archbishop Trench, referring to the miracles wrought by Moses and those works wrought by the Egyptian magicians, says of the latter that they were real, and that they were wrought by the powers of darkness, by Satanic agency.<sup>1</sup> I have stated that Elijah was endowed with special will-power, and Archbishop Trench stated that he was "equipped with powers which should witness that He whose servants *they* were was the God of Israel."<sup>2</sup> All power is of God, and whatever special powers to will Elijah had were obtained from the Holy Spirit. It has been indicated already, on p. 46, that Satan's individuality and power were held by the Holy Spirit, and, strange and mysterious as it seems to us, all the power he puts forth to-day he gets from God. Elijah and Elisha, therefore, could use the powers they were endowed with either for good or evil. Satan would regard men like Elijah and Elisha with jealous and malignant feelings, and no one need be surprised to find him urging Elijah, in the first moment of his fear for his life and safety, to call down fire to destroy the fifty.

In like manner, the instance of Elisha and the children of Bethel admits of explanation without involving God in a difficulty which is inexplicable, or causing Him to be the direct Agent of works the spirit of which he so often condemns. That Satan had a share in the consuming of the 'fifties' appears probable from our Lord's remark, "*Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy*

<sup>1</sup> "Thus I cannot doubt that, according to the intents of Scripture, we are meant to understand of the Egyptian magicians that they stood in relation with a spiritual kingdom as truly as did Moses and Aaron. Indeed, only so does the conflict between those and these come out in its true significance. . . . Rather was this a conflict not merely between the might of Egypt's king and the power of God, but the gods of Egypt, the spiritual powers of wickedness, which underlay and were the soul of that dark and evil kingdom, were in conflict with the God of Israel."—Trench on the "Miracles," p. 22.

<sup>2</sup> Ibid., p. 44.

*men's lives, but to save them.*"<sup>1</sup> Again, when the captain and the third fifty went to Elijah, the advice given by the angel of the Lord is very significant: "*Go down with him; be not afraid of him*"—as if he said, 'Do not call down any more fire, Elijah.'

A curious circumstance connected with the working of miracles, and one which may perhaps throw some light upon the assertion that the power to will superhumanly or miraculously was resident in them, is, that the prophets used signs, outward signs, so that these should attract the attention of the onlookers, and in some measure allay the great consternation or astonishment. It is true that Elisha healed the waters of Jericho at the command of God, but he took salt to show the people that something had been done. The salt was of no use, but if he had simply told the people that the waters were purified, they would not have believed him. When the pottage was found to be poisoned, meal was scattered into the pot—an outward sign of change; but the meal did not change anything. One of the young prophets lost the iron axe-head in the Jordan. Elisha caused the iron to swim, but he first cut a twig and, as it were, fished for it.

Our Lord Himself not unfrequently used signs to allay the amazement and fear of the people. Take the case of the blind man upon whose eyes He placed the mixture of clay and spittle. He took the hand of the little daughter of Jairus, and touched the bier of the widow's son.

There is another phase of the superhuman which has only been casually mentioned, viz. prophetic power. This need not occupy much attention, because what has been said of miraculous power also applies to a great extent here. No one will question that there were bad prophets as well as good. It is difficult to say how far false or evil prophets could foretell events by virtue of their endowment by natural gift or birth-

<sup>1</sup> Canon Farrar gives strong reasons for the retention of these sentences in his Commentary on Luke ix. 55, 56, "Cambridge Bible for Schools."

right ; but there is no doubt that evil prophets had been so endowed, and it seems only reasonable to suppose that Satan would use these to the extent of their endowment, and also, when necessary, throw in his own power to assist. When reading the Old Testament references to evil prophets, it is essential to remember always that God permits us to use our own free-will, no matter what extra powers we possess, and so it was with the evil prophets of old ; and it is in this light we should regard those instances in which God is said apparently (for everything was ascribed to Him in those days) to have a part in the frivolous actions assigned to some of the Old Testament prophets. The greater prophets like Isaiah, Jeremiah, and Ezekiel, as also the minor prophets said distinctly that they prophesied by and in the Spirit of God.

Coming down to New Testament times, the existence and utterances of false prophets were so countenanced that a special gift—the ‘discerning of spirits’—was bestowed upon the early Christians, so that they could tell whether the prophecy was of the Holy Spirit or of Satanic origin ; and, from the writings of the apostles and the early Fathers, it is very evident that some even of those who received prophetic gifts at the hands of the disciples fell away from Christianity, and used their endowment for worldly gain and worldly ends.

As these questions will be discussed in another chapter, together with superhuman power generally, I shall only just touch upon the miracles of the New Testament. These were all done for the good of men. Christ’s miracles were wrought by the power of the Holy Spirit, because all power is put forth by Him in the sense that whoever wills, it is He who supplies the power. In like manner, all the miracles of the Apostles were wrought by the Holy Spirit ; but, just as in all measure the power to will was in Jesus Christ, resident in Him, so, in some measure, was it resident in the apostles and in the converts upon whom the gifts of the Holy Spirit came ; and they could use those gifts either for good or for evil. There

were men also who had gifts like Elymas who did use them for evil, and he used his power against Paul.

Referring again to Elijah, Elisha, and other Old Testament miracle-workers, the conclusion is that when God accepted them as His prophets He gave them power to will *in* the Holy Spirit, and they were thus endowed with superhuman power. This power they could always use at will or command, but in their greatest works they were assisted by asking further help.

## CHAPTER XVII.

### PENTECOST.

HAVING noticed some of the miraculous events of the Old Testament and how the miracles were wrought, I think it will be best to deal with the Pentecostal gifts of the Spirit in some detail before attempting to find any relation between the supernormal powers possessed by some men to-day, and those powers which are generally regarded as supernatural, and which occurred in biblical times.

No one will question that the reader of John's Gospel meets with sayings—and sayings from the lips of Christ, too—which must make him attach at first a mystical and important meaning to the Comforter and the bestowal of Holy Spirit power upon the disciples at Pentecost. It will be admitted, also, that John may have been definitely led by God to give us the clear and unmistakable testimony of the Personality of the Holy Spirit, and, although he does not mention the day of Pentecost at all, he was very probably aware of the writings of Luke referring thereto, and, considering these sufficiently full and explicit, refrained from further comment in this direction.

During the past two centuries the 'gift of the Spirit' at Pentecost was regarded as something marvellously unique in the history of the world, and, although much of the marvel attached to that period has passed away, and ceases to be found in modern writings, still, for all that, Christians have had for generations a sort of hereditary awe of Pentecost, and it

will take generations more, I fear, to bring it down to its normal level. Some comparison of the workings or operations of the Holy Spirit under the Old and New Dispensations have been made already, and it was contended that the Holy Spirit wrought as fully *upon* and *in* man to cause him to eschew evil and to do the right under the Old as under the New Testament Dispensation.

It is never forgotten, however, that there are most important differences in the work of the Holy Spirit to-day and that of Old Testament times ; but these are differences due entirely to the altered character of the New Dispensation, and in no sense include the greater power for good exerted upon the souls of men in the present than in the distant past. That the teachings of Jesus Christ are more complete, and more full of love and duty to our neighbour are freely admitted, and that the work of the Holy Spirit may be rendered more effectual thereby is not questioned ; but these facts do not prove in any measure that the Holy Spirit works more energetically, or is more anxious for the salvation of men under New than under Old Testament times. The phraseology used in reference to the Comforter, and to the Holy Spirit, would lead us at first sight to see something essentially different in the operations of the Spirit at Pentecost to anything narrated of His previous work ; hence it will be necessary to note particularly what John said of the Comforter.

It is only right to state at the outset that the early Fathers did not attach an overwhelming *spiritual* meaning to the 'gift of the Spirit at Pentecost.' Irenæus regarded the Holy Spirit as coming then to form the Medium or way by whom man was to be united to the Father. Augustine wrote of Pentecost as the period when miraculous gifts were bestowed for the formation of the Christian Church, and all the ancient Fathers were so impressed by the fact that these miraculous gifts ceased, and lapsed before the end of the first century, that they did not attach the same importance to them as has been

attributed by more modern writers who have lived long enough after Pentecost to forget that the miraculous effects died out, for the most part, with the generation that received the powers.

About the time of the Reformation very similar views to the above were held. Bishop Andrewes wrote of the Holy Spirit of Pentecost in the light of a Comforter, not forgetting, however, the bestowal of the gift of tongues. Much of the same import is the testimony of Dr. Owen. "It was with respect to the sorrows of the disciples that He (the Comforter) was promised under this name; and His work is still to support, cherish, relieve, and comfort the Church in all trials and distresses."

In the seventeenth and eighteenth centuries Pentecost was much magnified, but it will serve no useful purpose to say more or quote evidence in support. Modern writers are generally agreed that the Holy Spirit of the Old Dispensation is the Holy Spirit and Comforter of the New; and there is an almost universal agreement to-day that the Holy Spirit exercised as much miraculous power before Pentecost, as He did after; whilst Dr. Cumming shows, as previously quoted, that there is nothing super-powerful or unique in the lives of Christians compared with those of Old Testament saints, or in the Inspiration of the New Testament when contrasted with the Old. Hare and Smeaton do not admit this altogether, but they bring no evidence forward to prove the contrary; and Mr. Moule supports Dr. Cumming generally.

Hare, however, contends that the gift of tongues and of miraculous powers combined are only one side of the Pentecostal endowment, and he quotes John vii. 38, 39: "*He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.*" What of the 'rivers of living water'? They were to flow as the result

(1) of faith to Christ—the glorified Christ. They referred (2) to the Holy Spirit to be given after the Ascension. Now the Old Testament Scriptures say, without doubt, that the faithful believers in Jehovah had this living water, and the righteous are frequently mentioned as fountains. This imagery is also used by Old Testament writers with reference to Messianic times.<sup>1</sup>

It is admitted, however, that on Pentecost and ever afterwards these words ought to have had a fuller significance to the Christians than to the Jews. The latter were exclusive in their religion, as well as in their nationality; whilst we are taught under the New Dispensation that there is neither Jew nor Gentile, neither bond nor free, but one in Christ Jesus; and we are reminded, in a way that no Jew was of old, that God has of *one* made all nations. It stands to reason, therefore, that just as we are filled with the Spirit and desire the discipling of all nations, just in that measure will the living waters flow from us to them. But this flowing of the living water was intended to signify more than has been suggested. It shows that Jesus desired that His followers should have the power of communing with *each other* in the Spirit. His gifts, symbolized here as water, were to flow from believers to others, and the greatest lack to-day in Christian communities, apparently, is that fulness, that welling over of love and power in the Holy Ghost which will make manifest, not only His presence *in* us, but the continuity of His Person, and that communion in Himself bridging over the actual space between the bodies

<sup>1</sup> Professor Milligan writes, "One symbol, in particular, is constantly employed by the prophets to denote the precious and abundant blessings then to be poured out upon the Church; and it is so clearly interpreted both by them and by our Lord Himself, that there can be no mistake as to its meaning. That symbol is water. It is made use of in every form—now as a fountain, now as showers of rain, now as pools in the thirsty desert, and now again as a river that brings life to the surrounding country, teems with multitudes of fishes, and is covered with the ships of nations."—"The Ascension of our Lord," pp. 170, 171.

of believers, and uniting soul to soul—that communion in the Spirit, that living union with Him, and each other that would show us the unwisdom of regarding the Holy Ghost as being far away, and the possibility of getting a little more of Him by prayer to God.

I would not intentionally ignore here what has been said by Mr. Moule, Professor Smeaton, and other modern writers, as well as the clear and direct testimony of Dr. Cumming, who states<sup>1</sup> that the differences between Pentecost and the Old Testament times are: (1) “*All* disciples are meant to be apostles to the world.” (2) The Holy Spirit may be said to have worked in anticipation of Christ’s atonement just as the Angel of the Covenant appeared before His incarnation. (3) The Third Person of the Trinity is set forth and His work defined as it never was before. (4) There is a distinction as to covenants, and Dr. Cumming shows clearly that the distinction of Covenants is not the difference between works and faith, or of law and grace, both being of faith and therefore of grace. It will be seen, on careful comparison, that with the exception of the universality of the Christian Dispensation and the great command to proselytize, there is no difference between Pentecost and the Old Dispensation; and even the distinction mentioned is only one of degree.

It is agreed, however, that these conclusions are incomplete without further explanation, as such words as ‘Holy Spirit was not yet’ in the verse quoted above must have significance, and they have undoubtedly. Neither the disciples nor the people could have the witness of the Holy Spirit in their hearts testifying through faith in the *risen* and *glorified* Saviour that He was the Messiah indeed, and the Lamb of God that taketh away the sin of the world until Jesus had *ascended* to the Father: hence the truth is simple that the gift of such faith by the Holy Ghost was ‘not yet.’ Again the knowledge of the comforting communion of the Holy Spirit—the Medium

<sup>1</sup> “Through the Eternal Spirit,” pp. 120-126.

between us and the glorified Saviour as the Great High Priest, and the only way to the Father was 'not yet' because Jesus was not yet glorified.

Baxter wrote, in his "Life of Faith,"<sup>1</sup> "How is it said that the Holy Ghost was not yet given, because Christ was not yet glorified? It is meant of the special measure of the Spirit, which was to be Christ's special Witness and Agent in the world. They had before that measure of true grace which was necessary to the salvation of believers, before the Incarnation and Resurrection of Christ." There are few writers who contend that the 'not yet' refers to the Person of the Spirit. Mr. Murray's view is that the Person of the Spirit is only given to regenerate persons.<sup>2</sup>

There is a feeling abroad, however, that it was on Pentecost that the Holy Spirit appeared first *in* the disciples, though He had been previously with them.<sup>3</sup> The question of outward and inward action of the Spirit has been fully considered already, but we must deal here with the question, 'Had the disciples the Holy Spirit before Pentecost?' When they were sent out to preach they were endowed with Holy Spirit power to work miracles. It is not contended that this power was permanent, or that through want of faith or other cause it did not pass away. But it is maintained that the disciples had the Holy Spirit in them occupying every little cell of good in their hearts, and soul, and spirits, and minds. The passage John xiv. 17 is proof of this, although still rendered in the New Version by "*shall be in you.*" For the best manuscript testimony is in favour of '*is in you,*' and the 'shall be' was most probably introduced to harmonize with the words '*Holy Spirit was not yet.*' In Bishop Ellicott's commentary on the passage we read, "The better text is, . . . *and is in you.* The verbs are in the present tense, describing the receptivity

<sup>1</sup> See "Mission of the Comforter," p. 258.

<sup>2</sup> See "The Spirit of Christ," p. 16.

<sup>3</sup> See "Mission of the Comforter," pp. 296-298.

of the disciples, as opposed to the moral blindness of the world. . . . He was, then, . . . a living power, dwelling in their inmost life."

Bishop Andrewes, in his sermon on John xiv. 15, 16, made the very terse remark, "How shall we love Christ, or keep His commandments, that we may receive the Holy Ghost, when, unless we first receive, we can neither love Him nor keep them? How saith He, 'Keep, and I will give,' when He must give, or we cannot keep?"<sup>1</sup> Bishop Andrewes' replies to his own questions are summed up in the words of Scripture, "*To him that hath shall be given.*" And this was true doubtless in the case of the disciples. The Holy Spirit, as the striving, helping Spirit of God, was *in* them.

Dr. Plummer, in his commentary on St. John,<sup>2</sup> states in reference to "*shall be in you*," "A reading of higher authority gives us '*and is in you*.' All the verbs are in the present tense. The Spirit was in the apostles already, though not in the fulness of Pentecost." Professor Smeaton says, "But the apostle adds that 'the Spirit was not yet,' because Christ's glorification had not yet arrived. He does not mean that the Spirit did not yet exist—for all Scripture attests His eternal pre-existence—nor that His regenerating efficacy was still unknown; for countless millions had been regenerated by His power since the first promise in Eden."<sup>3</sup>

We next turn our attention to John xx. 22—the bestowal of Holy Spirit power before Pentecost. Much has been written upon this text—the breathing of Christ on His disciples—and there is no question that the act must have had a very important significance, although writers like Arch-deacon Hare almost ignore the fact. The passage shows that all our Lord's teaching and preparation of the hearts of the disciples, and their subsequent endowment with

<sup>1</sup> "Mission of the Comforter," p. 286.

<sup>2</sup> "Cambridge Bible for Schools," John xiv. 17.

<sup>3</sup> "Doctrine of the Holy Spirit," p. 49.

miraculous power was not done by one or more mighty strokes, but was, as might have been expected, perfected by well-defined stages. He taught them first of the Father, then of Himself, then He gave them a brief trial of discipling with miraculous power. Subsequently He taught them to love one another; and now before Pentecost and the bestowal of miraculous power He wishes them to raise themselves, and to be raised, from the low moral level of self-seeking position in a temporal kingdom, to purity and holiness in His spiritual kingdom.

Canon Westcott says on this passage, "*Receive ye the Holy Ghost*," "Or rather, in order to express the absence of the article, *a gift of the Holy Ghost*, even the power of the new life proceeding from the Person of the Risen Christ. The presence of this new life of humanity in the disciples, communicated to them by Christ, was the necessary condition for the descent of the Holy Spirit on the day of Pentecost. The Spirit which the Lord imparted to them was His Spirit, or, as it may be expressed, the Holy Spirit as dwelling in Him."<sup>1</sup> But the most important points in connection with this gift of Holy Spirit are: (1) That mentioned in the above quotation, showing that John vii. 39 was being fulfilled. (2) That the gift held out to the disciples was one for their reception. This thought is noticed also by Canon Westcott in his Commentary on the same passage; and Dr. Cumming has dealt fully with it; but the great importance of the fact is much ignored, notwithstanding. Even the New Version retains the word 'Receive' when there can be no question that 'take' is the correct translation. Further notice of this will be found in chap. xxiii.

Whatever more this pre-Pentecostal gift of the Holy Spirit was, it was the power bestowed upon all (not only the eleven) to withstand 'Satan's siftings' and to lay hold of Christ, and be filled with the Spirit of Christ, "even the power of the

<sup>1</sup> "Speaker's Commentary."

new life proceeding from the Person of the Risen Christ." Perhaps the most simple explanation of the passage is this, that as Christ was the 'living water' and those who believed on Him were to be fountains, the disciples received their first filling for purity of life and holiness, so as to be in some measure fit for the missionary endowments to be given them on Pentecost. We know that the gifts at Pentecost were confined chiefly to miraculous powers, and primarily to the gift of tongues. Dr. Cumming recently, in an able address, pointed out the continuity of Luke's records and the adaptation of the gift of Pentecost for the work as designed by Christ. Using Luke xxiv. 47, 'that the remission of sins should be preached among all nations, beginning at Jerusalem,' he remarked how the gift of tongues met the case so that foreigners might hear in that city the gospel in their own tongue.

After noting what has been said, and the voluminous writings upon Pentecost, it is certain that the unique character, and marvellous nature of the bestowal of Holy Spirit power at that time dwindles on careful sifting; but it must be admitted that there is something more about these announcements of the sending and giving of the Comforter than is defined in the comparisons of the Old and New Dispensation as already noticed. Dr. Cummings<sup>1</sup> brings out the difference between the New Covenant and the Old, and states that there are two points of significance—(1) It rests on the blood of Christ; and (2) it contains the promise of the Indwelling Spirit to "*write God's law in our hearts.*"<sup>2</sup>

These conclusions do not cover nearly the whole ground. Among other considerations may be mentioned the fact that the Jews, whilst they understood the term 'Spirit of God,' cannot be said to have any clear and definite view of the

<sup>1</sup> "Through the Eternal Spirit," p. 126.

<sup>2</sup> It may be argued, perhaps, that this second conclusion belonged also to the Old Dispensation.

Person of the Holy Spirit. The Jews were undoubtedly monotheists, and it was most essential that Jesus should teach the Personality of the Holy Spirit. It would not do that they should regard the Holy Spirit as an attribute, or effluence from God, because, under the New Dispensation, believers were not to approach God by faith in the offering of sacrifice, but through and in the Living Sacrifice, Christ Jesus. But Christ was to ascend to the right hand of the Father, and He had previously taught that "*I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.*"<sup>1</sup> The way to God under the New Dispensation was blocked. Men could not get to the Father only through Christ, and they could not get to Christ because He was going to ascend to the Father. Men approached God in sincerity of heart under the old economy, believing that God, as Spirit, was Omnipresent; and they brought their lambs or sin-offerings in order that their transgressions might be forgiven. Under the New Covenant there was no lamb to bring, and Christ, Who was once offered to take away the sin of the world, is risen, and about to go back again to the Father. Now, there must be a way open to Christ, else His sacrifice will not avail, and men cannot get to God. Hence it will be seen how necessary it was that Christ should give full and clear teaching with regard to the Holy Spirit, and show most conclusively that He is not an effluence from God, but a Person in Whom, and through Whom, we can get to Christ. Now, through the "*Lamb that was slain,*" Who is glorified and sits down in His Father's throne, the way to God is open, because Christ is as near us to-day in the Holy Spirit as He was to His disciples in the days of His flesh.

The chief value of Pentecost, I think, is, not so much the miraculous beginning of the Christian Church, because this could have been begun without any outward manifestation, as indeed the first Gentile Church at Antioch was, but as the connecting link between the ascended Saviour and the witnesses

<sup>1</sup> John xiv. 6.

who saw Him after the resurrection, and who subsequently viewed Him ascend when the cloud received Him out of their sight. It must not be forgotten that Elijah ascended to heaven, and the prophets were by no means convinced that the Spirit of God had not transported him away to some other part of the land. Lazurus, the widow's son, and the daughter of Jairus were raised from the dead, and we are satisfied that to the dust they returned. What proof have we that Jesus did go to heaven, and that He is with the Father as our great High Priest and Intercessor? This is a most trite and important question; for the fact that the disciples saw Jesus ascend is of no more value to us than that Elisha saw Elijah go up heavenward. Jesus had carefully taught the disciples the Personality of the Comforter, the Holy Spirit, and said, "*It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.*"<sup>1</sup> Here was a link in the chain—the coming of the Comforter from heaven—no actual movement—no going on a mission, but the experience of the disciples of a Comforting presence in their hearts was to be the earnest and proof of the Saviour being alive for evermore, and sitting at the right hand of God as our Intercessor. But this comforting presence might be mistaken, and only be imagination. Yes, but the Lord left the disciples in no doubt upon this head. He led them out as far as Bethany to witness His Ascension, and, before He ascended, said, "*Behold, I send forth the promise of My Father upon you; but tarry ye in the city, until ye be clothed with power from on high.*"<sup>2</sup> Here, then, was to be the tangible missing link. 'I am going to my Father,' Jesus said. 'How are we to know?' the disciples might well ask? Power from on high shall come upon you—this shall be the proof that I am with the Father. It was the day of Pentecost, and they were assembled. One man felt he had some unusual power, but this was scarcely evidence that Jesus was with the Father. Just so, but this man

<sup>1</sup> John xvi. 7.<sup>2</sup> Luke xxiv. 49.

saw the cloven tongues resting on all the others ; he saw evidence, also, that they were *all* endowed with power. There is no doubt, then. Jesus lives ! He has gone to the Father.

It was in this light, apparently, that Peter viewed the miraculous gifts at Pentecost ; in the light of *proof* that Jesus was glorified at God's right hand, when He said, "*This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear.*" <sup>1</sup>

But was not this miraculous power given to the disciples with a view to convince men that this new religion was right and acceptable ? it may be asked. Our Lord did not teach this, and the conversion of the three thousand on the day of Pentecost cannot be ascribed to the miraculous powers of the disciples. "*They were pricked in their heart.*" <sup>2</sup> Yes, by the Holy Spirit ; and this is just what Jesus had previously taught the disciples : "*And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment.*" <sup>3</sup> Why ? Because the world did not believe in Jesus.

I do not say that the miraculous powers of Pentecost were not necessary, as well as useful to commence the Christian Church, but I do say they were given chiefly to prove that Jesus was one with His people in the Holy Spirit, and that He was the living Christ. Under these circumstances, there was nothing, either startling or new, in the Spirit's work at Pentecost, and this period cannot be said to mark any New Dispensation other than this, that from that day the Holy Spirit undertook new work, viz. to convince men that Jesus was the one Sacrifice for sin, the only way to the Father, and the Saviour of men.

The meaning attached to Peter's words, "*Having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear,*" by the writer is, 'Having

<sup>1</sup> Acts ii. 32, 33.

<sup>2</sup> Acts ii. 37.

<sup>3</sup> John xvi. 8.

received the promise of the Father that the Holy Spirit should continue the redemptive work on earth after the Lord's ascension, and having received all authority in heaven and on earth, He (Jesus) shed forth by His own prerogative Holy Spirit gifts; and the Holy Spirit executed His commands, and the disciples were endowed accordingly. All that constituted the holiness, and perfection of the man Christ Jesus was the work of the Holy Spirit in Him; and, in a very special sense, the work of the Holy Spirit after Pentecost was to be characterized by producing in the hearts of believers a like life wrought by the same Spirit, and a life, too, in accordance with the teachings of the Son of God.

The Holy Spirit, therefore, Who indwells believers is, in a special sense, the Spirit of Jesus, because He perfected Christ's humanity, and still indwells Christ as the Sacrificial Lamb of God. There is thus the closest bond of union between Christ and His people. With the Holy Spirit, time, and sense, and distance, and limitation, such as belong to our economy are not experienced, and the believer in Christ is as near to the Saviour in the Holy Spirit as if Jesus were in His immediate presence. We usually regard ourselves when in communion with Christ in the position of a telegraph clerk at one end of a line of wire extending thousands of miles away to a great city beyond. The clerk sends his message along the wire to the far-away city. The Holy Spirit is our wire, so to speak, and we think of Him conveying our message to Jesus along the infinite distance to the Celestial City, to the right hand of God.

When we can realize the Person of the Holy Spirit permeating us and all creation, and of one essence with the Spirit of the Eternal Son permeating Christ's humanity, then all thoughts of distance will vanish, and we shall behold ourselves at the feet of the Redeemer yielding to Him praise and worship, glory and honour, and dominion. It is this lesson we should learn from Pentecost, rather than it was

a time when miraculous gifts were bestowed. It is the continuity of the presence of Jesus with us in the Holy Spirit; and when we regard Pentecost in this light, we will no longer marvel that the miraculous proofs given to the disciples on the day of Pentecost ceased with the generation to whom they were given. One great proof was necessary, and that great proof was given that "*He ever liveth to make intercession for them.*"<sup>1</sup>

<sup>1</sup> Heb. vii. 25.

## CHAPTER XVIII.

### PENTECOST—*continued.*

PROFESSOR MILLIGAN, of Aberdeen, in a most thoughtful and learned lecture,<sup>1</sup> endeavoured to show that there is a new element, so to speak, in the Spirit of Pentecost which determines a still closer bond of union between Christ and His people. The subject of this lecture is one fraught with the greatest possible interest, and I will quote several points from it first, and afterwards refer to these in some detail.

He states on p. 177 that at the Incarnation Jesus (*a*)<sup>2</sup> “filled the manhood which He assumed with the power of the Divinity which He retained; and thus filled it at the same time with the Spirit which dwelt in that Divinity.”

Again on page 178 (*b*), “The human nature which He there (heaven) possesses is still penetrated and pervaded by the Spirit—the Spirit Who was eternally in the Son; and the difference in that respect between His state on earth and His state in heaven consists simply in this, that the dominion of the Spirit in Him is now absolute, and free from every restraint to which He had subjected Himself during the days of His humiliation.”

Again it is stated on page 178 (*c*), “As the humanity of Christ is not less perfect now than it was before He died, so

<sup>1</sup> “Ascension of our Lord,” pp. 166–226.

<sup>2</sup> (*a*), (*b*), (*c*), etc., refer to the points quoted from Professor Milligan’s lecture, and which will be referred to again, and considered afterwards.

its union with His Divinity is now not less close than it was then. If parallelism in the one state is no explanation of the union, neither is it in the other. Nay, if it be possible, we must even think of the Divine element as interpenetrating the human, and the human the Divine, in the glorified Redeemer more thoroughly and more completely than before." This thought of the interblending, and 'interpenetrating' of Christ's human nature *into* God is more fully developed on pp. 189, 190, 210, where it is shown that the glorified human nature of Christ must affect God the Father, as well as, in fact, the Holy Spirit the Third Person of the Trinity; for on page 210 the human spirit of Christ is said to 'interpenetrate' the Spirit.

As the reader may not be able to consult Dr. Milligan's work, I extract the following:—(d) "How is it possible, indeed, to think that the Incarnation of the Second Person of the Trinity should not affect the Trinity as a whole? As the Son is not only Divine, but human, and as God is the Father of the not only Divine but human Son, it seems evident that the bond uniting the Father and the Son, and the Son and the Father, must partake of both the Divine and human elements, and that the Spirit cannot otherwise be given us as the Spirit of the Son."<sup>1</sup>

Professor Milligan anticipates a most serious objection to the conclusion just given above, thus: (e) "One insuperable difficulty may be thought to attach to what has now been said. The effect, it may be objected, is to incarnate the Third as well as the Second Person of the Trinity. Not so. It is only to allow that there is a difference between the Third Person of the Trinity in Himself, and in the form in which He is promised as the gift of the New Covenant. Incarnation implies the assumption by a Divine Being of both a human soul and a human body: 'The Word became flesh, and tabernacled among us.' There is no thought of such assumption here. The Spirit remains the Spirit. He is only modified by par-

<sup>1</sup> "Ascension of our Lord," p. 190.

taking of that element of the human spirit which exists in the Church's exalted Head."<sup>1</sup>

The question may be asked, 'Are we to conclude from the foregoing that the Holy Spirit since Pentecost is this "modified" Third Person of the Trinity, and that the Holy Spirit in His metaphysical essence has now no lot or part in man, either as the sinner or the saint?' The answer from Professor Milligan's work seems to be, 'No.' On page 194 this is not very clear; but from page 206 we learn that after conversion it is the 'modified' Holy Spirit which enters man, and is given to man to dwell in him. At this stage it is essential to point out that Professor Milligan calls attention to the fact that in the New Testament especially there are passages in which no article (*the*) is placed before 'Holy Spirit;' and he states, authoritatively, that such passages do not refer to the Holy Ghost the Third Person of the Trinity in His Personal metaphysical Essence. Hence he assumes that this Divine-human 'Holy Spirit' of Christ was given at Pentecost for the first time. (*f*) "Not that the Holy Spirit (Third Person) then for the first time acted either in the world or in man. At the Creation He had 'moved upon the face of the waters.'<sup>2</sup> In Providence He had been sent forth to 'renew the face of the earth.'<sup>3</sup> He had 'striven with men' when they walked in their own evil counsels;<sup>4</sup> while, on the other hand, every Divine excellence or beauty of character exhibited by Old Testament saints is to be traced to His influence. From Him proceeded all that was good either in Israel or among the Gentiles."

On page 217 it is stated that the Third Person of the Trinity works upon the unregenerate, and it is (*g*) "Only, however, when these have been awakened, and when man begins to display a tendency towards the truth and God, so that he may now be said to be 'of the truth' or 'of God,' is

<sup>1</sup> "Ascension of our Lord," p. 189.

<sup>2</sup> Gen. i. 2.

<sup>3</sup> Ps. civ. 30.

<sup>4</sup> Gen. vi. 3.

he in a condition to receive those further communications of the grace and love of Christ which are implied in the promise of His Spirit.”<sup>1</sup> We learn, then, from Professor Milligan’s work that the Holy Spirit the Third Person of the Trinity first convicts a man of sin, and converts a man to believe in Christ, and then there is bestowed upon the believer the gift of the Divine-human Spirit of Christ to dwell in him and make him a ‘branch of the Vine.’

If we ask why the Divine-human Spirit of Christ comes to indwell the believer rather than the Holy Spirit (Third Person), we are taught, (*h*) “Nor can it well be doubted that the thought of a human element in the Spirit by Whom the glorified Redeemer works would lend to the Church fresh power. Men are crying for the human to heal them, and who that is human can refuse his sympathy?”<sup>2</sup>

Further, on p. 214, the rather incomprehensible statement is made that the Holy Spirit could not act upon men’s nature thoroughly under the Old Dispensation because He lacked the human element since supplied in the human nature of Christ. “The truth seems to be that the Spirit, while Divine, was not sufficiently human to penetrate with calm persistent force into the human heart, or to ‘abide’ there.” To the same intent, probably, is the following extract:—“In other words, as He Who was anointed with the Holy Spirit is The Anointed One, so are ye in like manner anointed ones; and His Spirit is not given you only outwardly, it abideth in you. This, however, implies in the nature of the Spirit an adaptation to human nature, a possibility of His interpenetrating human nature, which can only be reached by means of His possessing a human element; and that human element could not enter into the Spirit of the Christ before the Christ assumed humanity.”<sup>3</sup>

Whilst we are deeply indebted to Professor Milligan for giving us such light upon a subject so vital, it does not appear

<sup>1</sup> “Ascension of our Lord,” p. 218.

<sup>2</sup> Ibid., p. 224.

<sup>3</sup> Ibid., p. 211.

to the writer that he has simplified the difficulty much, although, at first thought, he seems to have removed an insuperable barrier. Theologians adhere most literally to the wording of John that the Comforter is 'sent,' that the Holy Ghost is 'given,' and no distinction, or very little, is drawn between the works and gifts or bestowments of the Holy Spirit, and the Holy Spirit in Person. If we could accept Professor Milligan's conclusion that the Divine-human Spirit of Christ is the Spirit that is 'sent' or 'given,' then the difficulty of believing that a Person already filling all space and all matter being 'sent' where He always *was* would be removed. This subject is of infinite importance, and space will be given to its discussion in detail, taking each lettered paragraph or quotation *seriatim*.

Beginning with (a), it is not my intention to deal here with what is stated in chap. xx., in reference to the Divine-human nature of Christ, but with regard to the Spirit of the Eternal Son filling "the manhood which He assumed with the power of the Divinity He retained," etc., a word is necessary, as it has a very important bearing upon the subject in hand. Professor Milligan's view is that the Holy Spirit in our Lord, the Son of Man, was Holy Spirit as the Spirit of the Eternal Son, and therefore not *the* Holy Spirit the Third Person of the Trinity. This thought introduces untold complications. It is not a distinction without a difference to say that *the* Holy Spirit the Third Person of the Trinity is not identical with Holy Spirit as the Spirit of the Son, for whatever constitutes the *Personality* of the Son and the *Personality* of the Spirit is involved in that distinction. The Three Persons in their Essence are the same, but as Persons they are distinct, and have distinct functions to discharge. When God breathed into Adam the breath of lives, the Holy Spirit from that moment had man consigned to His care; and it is agreed generally that Adam was filled with the Holy Spirit, inasmuch as he brought forth the 'fruit' of the Spirit. Here, then, was a

perfect man filled with the Third Person of the Trinity. Christ, the Son of Man, was a second Adam, therefore He must also be filled with the Third Person of the Trinity, else He could not be a perfect man.

It is pointed out in chap. xx. that the perfect man began and ended in the Holy Spirit, and that the Spirit of the Eternal Son could only link Himself with His humanity on earth (since here the Holy Spirit is President) in the Holy Spirit.<sup>1</sup> The fact that He was God's Servant, and that there were 'limitations' in his life, prove at once His perfect manhood; and that that manhood was not pervaded by the Spirit of the Eternal Son. The life of the Son of Man was joined to the Holy Spirit, and the Person of the Eternal Son was joined to the life of the Son of Man *in* the Holy Spirit. Thus the union of the Eternal Son with the humanity of Christ on earth was at that point only where the manhood was complete, viz. where the life became the 'ego,' the *I*, the *person*; and that point was where the individuality of the man was held by the Holy Spirit, the Third Person of the Trinity. The Third Person, therefore, by using Mary as the instrument, prepared the body which the Eternal Son assumed, and perfected it, and filled it with Himself.

In the passage (*b*) Professor Milligan states that the difference "between His state on earth and His state in heaven consists simply in this, that the dominion of the Spirit in Him is now absolute and free from every restraint to which He had subjected Himself during the days of His humiliation." It seems to the writer that the 'glorification' of Jesus when He ascended to the Father meant more than this. Whilst on earth He was in, and under the dominion of the Third Person of the Trinity. Jesus had His human life through and in Him,

<sup>1</sup> Since the above was written I found that Dr. Winslow held a similar view. On p. 408 of his work on the Holy Spirit (seventh edition), he wrote, "And yet as man He (Jesus) was a pensioner each moment upon the sanctifying, teaching, upholding grace of the Spirit, His Deity operating by this Divine and glorious Agent."

and our Lord did *all*—lived, taught, and wrought miracles—in and through the Holy Spirit ; but when He ascended to the right hand of God, He again assumed His original Sonship in the region of His *own dominion*, and when the Holy Spirit had perfected His resurrection body, and His human life and spirit, then the Third Person of the Trinity had finished His work. So that when Christ ascended to the Father the Eternal Son not only took up His Sonship, but God the Father glorified His humanity by filling it with the Spirit of the Eternal Son. Whilst the Son of Man on earth was led, and guided, and filled by the Third Person of the Trinity, and was ‘obedient unto death,’ the human spirit and life of the Son of Man in heaven are filled and permeated by the Spirit of the Eternal Son.

It is true that the Spirit of God is the Spirit of the Son, and that the Holy Spirit is the Spirit of the Son, but when the Eternal Son became God’s slave *in* the Holy Ghost, His humanity was dominated, so to speak, by the Holy Spirit ; and, as before noted, the Sonship of Jesus was united to that body only in and through the Holy Spirit. When Christ was glorified the Eternal Son became united directly to His humanity, as the Permeater, Guide, and Sanctifier of the body which was then His *very own*, so to speak, and not held any more, as ours are, by the Holy Spirit ; and thus it was true, undoubtedly, that the Son of Man had life *in Himself*. The glorified humanity of Christ, therefore, is still pervaded and permeated by ‘Holy Spirit,’ but by Holy Spirit the Spirit of the Eternal Son. To this last conclusion Professor Milligan assents : “The Spirit bestowed by our Lord in His glorified condition is not merely the Spirit, but the Spirit with which He Himself is filled ; or, in other words, His own Spirit.”<sup>1</sup>

I deal next with paragraph (c), especially with the statement on p. 210, where we are told that the Divine Spirit interpenetrates the human, and the human interpenetrates the

<sup>1</sup> “Ascension of our Lord,” p. 179.

Divine; and if we take paragraph (d) together with (c) we shall see how Professor Milligan regards the human spirit of Christ as affecting the Three Persons of the Trinity. In the first place, the human spirit of Christ is most certainly pervaded entirely and permeated most thoroughly by the Spirit of the Eternal Son; but, as already mentioned, the Holy Spirit, or the Spirit of the Eternal Son, permeates and pervades the human spirit like electricity permeates a wire or metallic substance, because the Divine Essence is so infinitely more refined and ethereal than the human spirit. Now it is not right to assume that because electricity pervades a copper wire and is 'interpenetrated' by it, that the electricity is also interpenetrated by the copper; or that a train is interpenetrated by the tunnel through which it is passing. Whilst, therefore, the Spirit interpenetrates the human nature of Christ and makes it Divine in quality, the human spirit of Christ does not interpenetrate the Spirit of the Eternal Son and make it human. The human body of Christ must ever remain human; it can never be Divine. The Essence of the Godhead—Spirit—Holy Spirit, for Jesus said, "*God is Spirit*"—is so far removed from flesh, from even the human glorified spirit, that it can never intermix or commingle with it. If the human spirit of Christ has interpenetrated the Spirit of the Eternal Son, then the Essence of the Godhead must be changed; but this is impossible, because the redeemed of the Lord who will have a glorified body like unto Christ will also in like manner interpenetrate the Godhead. No, the Spirit Essence of God can never commingle with spirit essence of human life; they may come into contact like oil upon water, but they must ever be separate and distinct.

Furthermore, as all that is good and perfect and holy in the human nature of Christ—and it was sinless, and therefore all Good—was of the Holy Spirit, the Spirit of the Son, it follows that the Son of God is not humanized, but that the human has been made Divine *in quality* by the Hypostatic Union.

It seems equally certain that the Father and the Holy Ghost, as *Persons*, are in no way affected through the assumption of a body—even a glorified body—by the Second Person of the Trinity ; nor, indeed, can the Son be affected by His human nature, as it is absolutely dominated now by the Spirit of the Eternal Son. It is not at all apparent that the glorified humanity of the Son can affect the Father or the Holy Ghost any more than the human nature of Adam before the fall, dominated and sustained as it was by the Holy Spirit, could affect the Father and the Son.<sup>1</sup>

✓ Dr. Winslow was very emphatic upon this point. “In no sense whatever must the humanity of our Lord be considered as partaking of the substance of that Divinity. It was not deified in any degree by its union with the Deity, any more than the Deity was humanized by its union with the humanity. The similarity of our Lord’s human nature with ours runs its parallel to the utmost limit, with the exception, emphatically expressed, and when not expressed, always so understood, of His *perfect sinlessness*. All the essential properties of our nature He assumed—reason, conscience, will, affections, desires ; in a word, all the affinities of which our material humanity is composed belonged to Him. ‘He took not upon Him the nature of angels, but He took upon Him the seed of Abraham.’ ”<sup>2</sup>

Professor Milligan stated that the Holy Spirit is not incarnated. “He is only modified by partaking of that element of the human spirit which exists in the Church’s exalted Head.” The Holy Spirit, the Third Person in His metaphysical essence

<sup>1</sup> But the fact that the Spirit of the Eternal Son dominates the human nature of our Lord is a very important point to us. In Christ we receive the adoption of sons, not through His humanity, perfect though that was, but through the Spirit of the Eternal Son. He was the Son of God before the worlds were created, and through and in Him we become sons also. It is not because we are filled with the Holy Ghost, or because we commune with Christ in and through the Holy Spirit that we are adopted into the family of God ; but it is through the Eternal Son we cry, ‘Abba, Father.’

<sup>2</sup> Dr. Winslow, “On the Holy Spirit,” 7th ed., p. 388.

(unmodified), acts upon man and brings him to the feet of the Saviour ; then He hands the believer over to Christ, Who fills him with His Divine-human spirit. Professor Milligan thinks that it is necessary for us to have this Divine-human Spirit, in order that we may worship God in Spirit and in truth. It is undoubtedly, but there is no necessity that we should have the *human spirit of our Lord* infused into ours, nor does it seem possible that we can have human spirit added to ours, or that Christ can part with any of His.

It is not easy to grasp or to understand what human spirit is, nor does the writer profess to have discovered it, but there must be some definite spirit form common to each of us, whether we are 'in the body or out of the body.' That form may be likened to the leaf of a book, the paper of which is simply used as a material upon which certain words are written or printed. The most impure thought and language can be inscribed on the paper, and also the most holy and heavenly sayings. But the paper, the leaf, is perfectly neutral. It does not assent to the evil, although it is printed on it ; it does not assent to the good, although there is no evil in the substance of the paper. Now it is true that the whole of the printed matter (metaphorically speaking) on the page—the leaf—the human spirit-material of Christ was of the most heavenly character, because He obeyed the guidings and dictates of the Holy Spirit. Exactly, but there is something still more definite about Christ's human spirit 'printings.' All these heavenly markings, all these characters, were imprinted and *fixed* by the Holy Spirit Himself, and were, in their love, joy, peace, longsuffering, etc., the '*fruit of the Spirit Himself*.'

It follows, therefore, that the man who has some 'imprintings,' some work of the Holy Spirit in his human spirit—and we can scarcely imagine one who has not—has a link, a touch, a *direct contact* with the Person of the Holy Spirit, and if any man has let the Holy Spirit 'imprint' a desire to worship God upon his spirit, then that man has an uninterrupted way of

communication to the Father through his only begotten Son. Since, therefore, the sinner as well as the saint has *some* point of direct contact with the Holy Spirit through the good, however small it may be, which the Holy Spirit has implanted within him, there is a spiritual way open to God, not by means of our *human spirits*, however pure they may be, but by and in and through the Spirit of the living God.

Under these circumstances it is contended that the human spirit-essence, the material spirit of our Lord, is of no value to us, and that we do not want it, as we have already our complement ; what we want is that the Holy Spirit shall so operate upon the sin 'imprinted' on our spirits that the evil shall be removed entirely, and the 'fruit of the Spirit' take its place. Using the previous simile, the human spirit-leaf was never injured by the fall ; it was bespattered with mud, but the blood of Jesus cleanses not only the evil, but leaves the human spirit-leaf clean also ; and it is kept clean by the Holy Spirit if we wish that He shall do so.

An objection against Professor Milligan's view that the Divine-human Spirit of Christ is given to us is that a semi-omnipresence must be attached to a human spirit. Scripture does not warrant us in assuming that the glorified body of our Lord is Omnipresent. We are told that Christ is in heaven at the right hand of God, and even the Spirit of the Eternal Son comes to us in the Holy Spirit. Professor Milligan teaches that the Divine-human Spirit of Christ rules in the heart of every believer, and he calls this Divine-human Spirit the Spirit *modified*. Seriously speaking, the Holy Spirit cannot be modified. To modify is to change the form or external qualities—He is the same yesterday, to-day, and for ever. The Holy Spirit can modify us and make us pure, but He cannot be modified.

The quality of Christ's human spirit is Divine, but its essence is not Divine. The human spirit of Christ in its essence is of no use to us—we are already furnished with it ;

it is its *quality* of which we stand in need, and this quality was given to Christ by the Third Person of the Trinity, Who is longingly waiting to mould our character and life like unto that of our Lord.

To prove that the gift of the Spirit to believers is the modified Divine-human Spirit, Professor Milligan states (*f*) that when the article (*the*) is omitted before 'Holy Spirit,'<sup>1</sup> the operations, rather than the Person of the Holy Spirit, are defined. If any importance could be attached to the absence of the article it would be of great weight in favour of the points maintained in this treatise; but it is feared that no value must be associated to the omission of the article (*the*). Dr. Cumming has shown that there is no dependence to be placed on either the presence or absence of the article (*the*), and the reader is referred to the learned summary given for proof upon this point.<sup>2</sup>

Paragraph (*g*) has already been somewhat noticed referring to the Spirit of Christ as only being bestowed after conversion. A word may be added here with regard to the simplicity which Professor Milligan claims for his view. He states that if we accept the Divine-human Spirit of Christ operating in believers we get rid of the difficulty of believing that there are two Spirits—Christ's Spirit dwelling in us in the Holy Spirit. This, at first sight, seems a fact, but if we take a step backward the simplicity is lost. The Third Person acts upon those who have not accepted Christ—and these are the rule rather than the exception, it is to be feared—but when does His operation cease? We are confronted with the same difficulty as we ever had with regard to conversion. What, again, of the backslider? Dr. Milligan agrees that the Third Person begins the work in man; would it not be simpler and better to let Him carry it on and perfect it? Paul said that Christ dwells in the heart *by faith*; we have according to this teaching only

<sup>1</sup> "Ascension of our Lord," p. 204.

<sup>2</sup> "Through the Eternal Spirit," p. 353, Appendix II.

one Spirit in our hearts—the Holy Spirit of God, Who gives us this faith, for faith is of God.

In paragraph (*h*) it is stated that ‘men are crying for the human to heal them,’ and it is inferred that the Divine-human Spirit of Christ coming into men will supply that for which they cry. Men always did cry for the human, and God has purposely removed Christ to heaven that the human shall not be worshipped. No one questions that the New Dispensation is essentially a Spiritual one. What we require to realize, as pointed out on p. 260, is, that we are united to the whole human nature of Christ, as well as His Divine nature, by the closest bond of union in the Holy Spirit. When our spirits touch the Holy Spirit, they touch Christ (for the Three Persons are One God); and, as there are no limitations of space or distance with the Holy Spirit, Christ is as *close* to our bodies as He is *far away* in heaven. When we are *in* the Spirit by personal knowledge and communion we are *in* Christ likewise, if we believe in Jesus as *our* Saviour.

“Is there on earth a closer bond than this,  
That ‘My Beloved’s mine, and I am His’?”

## CHAPTER XIX.

### MAN AND THE SUPERNORMAL.

IN the chapter on "Man and the Supernatural" the miracles of the Old Testament were noticed, and in the last chapters some points connected with Pentecost were mentioned. As nothing continuous, but only isolated references to the super-human or miraculous have been made, it will be well, perhaps, to summarize, very briefly, the miraculous doings of biblical times, and thus lead up to the period when the miraculous gifts of the apostles and Christian believers are said to have ceased.

The Bible teaches us clearly that God wrought miraculous works directly, and works beyond both human skill and power. It has been contended, also, that God gave gifts to men which enabled them to determine that miracles should be performed—*e.g.* to Moses, to Elijah, to Elisha, and others—and that these used their gifts as ordinary men use their will to bring muscular energy into play. Coming down to New Testament times, we find that Jesus as the Son of Man was endowed with miraculous power of the highest order, and we learn that whilst on earth He bestowed miraculous gifts upon the twelve apostles and upon the 'seventy.' That the power to 'will' was resident in Jesus, few, if any, will deny who believe in the reality of miracles, and it is generally admitted that the apostles and early Christians who received gifts could use them at will; and it is noteworthy that the apostles by

the laying on of hands and prayer could determine that their converts should have Holy Spirit gifts also.

No one questions that Jesus bestowed miraculous power upon the 'twelve' and the 'seventy,' and we need not be much surprised if the apostles received this power from Christ, for He said, "*Greater things than these shall ye do, because I go to the Father.*" That Simon the sorcerer believed the apostles had the power to communicate Holy Spirit gifts is certain from Acts viii. 18: "*Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost.*"<sup>1</sup> It is not forgotten, however, that the apostles attributed all miracles, and all miraculous power to Jesus as the Fountain from whence they came.

With the exception of the Romish Church, Christians are generally agreed that miracles ceased about the end of the first century, and miraculous power was consequently no longer bestowed. Archbishop Trench concludes, after inquiring well into the matter, that "their retrocession was gradual, that this mighty tide of power should have ebbed only by degrees; this was what was to be looked for in that spiritual world which, like God's natural world, is free from all harsh and abrupt transitions, in which each line melts imperceptibly into the next."<sup>2</sup> We are not told by the early Fathers as to what special gift lapsed first, and it is not difficult to see that it would be almost impossible to determine this, as so much pretension, and so much reserve, were early to be found in the Christian community.

The gift of tongues would not be necessary after men of different nationalities had become Christian, and miraculous power generally might lapse after Christianity had assumed a

<sup>1</sup> That the apostles had the 'will-power' to confer supernormal powers upon others seems certain from Rom. i. 11: "*For I long to see you, that I may impart unto you some spiritual gift,*" etc.

<sup>2</sup> Trench on the "Miracles," p. 52.

firm hold upon the people. This point was dealt with very lucidly by Chrysostom, who, using the tree as a symbol, showed that it wanted support when a sapling, but, as a tree, it could stand by itself; hence the Christian religion, after being established, could stand without miraculous power to prop it up. Since his time many writers have shared the same views, stating that it was only natural that miraculous power should cease after the Christian Church had a firm footing.

On the other hand, there are some writers, like Dr. Mahan for instance, who think that the great lack of Christendom to-day is the want of that power which lapsed to so great an extent in the early days of Christianity through want of faith and righteousness in believers. Some who share similar views claim that they have been endowed with power, and teach that all sanctified believers might be 'baptized with the Spirit.'

It is evident from the Old and New Testament Scriptures that there were persons who possessed occult gifts which are not classed as miraculous powers. During the past century, and the first three-fourths of this, it was the correct thing to ignore the supernatural altogether, so far as man was concerned, relegating the miracles of the Bible to the direct working of God or of Christ. Under these circumstances the works of magicians, false prophets, sorcerers, soothsayers, and astrologers were regarded as pure charlatanism and quackery; in short, deceit and humbug.

Archbishop Trench's conclusions have already been mentioned.<sup>1</sup> He states further that the works of the magicians and sorcerers are not all pretence, but "they only partake, in part, of the essential elements of the miracle. This they have, indeed, in common with it, that they are real works of power, not mere dexterous sleights of hand." There is no doubt whatever, I think, that Archbishop Trench was correct, and it is folly to ignore the fact, or to deride at those who believe in the reality of the occult endowment. It would lengthen

<sup>1</sup> "Miracles," p. 23.

this chapter to too great an extent to discuss the reality of the occult works of the Bible, but it is evident that there was reality as well as quackery in them, else Moses would not denounce these occult practices in the way he did.<sup>1</sup> Whilst I agree entirely with Archbishop Trench in regarding these occult endowments as 'real works of power,' I cannot endorse the view that all these powers emanated, primarily, from Satan, though in some cases they did so spring.

It will be seen, on reflection, that whatever occult endowment men possessed in biblical times, and used it at will for their own ends and for gain generally, cannot rightly be called supernatural or superhuman. On the other hand, these occult endowments were rarely possessed by men, and were, therefore, not normal gifts; and those persons who possessed them were endowed with supernormal powers—hence the meaning of the title of this chapter. I have not space to discuss the question as to how far the miracles of the Bible were works of those possessing supernormal powers, or whether they should be called supernormal works rather than miraculous; but if Elijah and Elisha had the will powers resident in them to determine that the works should be done, then the word 'supernormal' is better than supernatural to define these powers.

If I ask the question whether the occult powers of the second century and those of to-day are similar to those which persons had in biblical times—whether, for instance, they are similar to those possessed by Simon the sorcerer and Elymas—the answer will be either that they are identical, or that there are just the same quackery and charlatanism practised to-day as there were of old; and just as these were all deception then, so are the professed occult powers all deception now. With regard to the latter conclusion, I shall say nothing to prove that there are really occult powers possessed by persons to-day, because whatever the last quarter of the nineteenth century has done, it has accomplished this, that these occult powers are not only

<sup>1</sup> Exod. xxii. 18; Lev. xx. 27; Deut. xviii. 10, 11.

recognized, but are now made the subject of careful and widespread research.

I know that Mr. Stead is regarded by many of his admirers as a 'good man gone wrong,' but students of biblical history, as well as those who would know the truth with regard to occult endowment, will ever thank him for the bold and fearless manner he has plunged into the whole subject. As I shall confine my attention chiefly to 'hypnotism' and 'suggestion,' I do not anticipate that I shall tread upon ground the unreality of which is much questioned, even if it is questioned at all. Hypnotism and 'suggestion' have long been recognized and employed on the continent as curative agencies, and at last Englishmen have given hypnotism a public recognition, inasmuch as at the meeting of the British Medical Association, held at Nottingham in 1892, it was determined to employ it as a medical adjunct.

Let us go back to the beginning of the second century. When miracles ceased what was left? I answer, the *best part* of the supernatural endowment of the Christian believers, and just that part of the supernatural powers which was necessary for the Christian Church. I agree entirely with Chrysostom and more modern writers that miraculous power was not necessary after the Church had a fair start. For a man to work a striking miracle, only caused the superstitious to regard the miracle-worker as a god; and it is very questionable whether Paul did not purposely refrain from working miracles for some time after his experience in Lystra,<sup>1</sup> and ever afterwards he wrought signs sparingly. But though miracles were unnecessary after the Christian Church was established, surely some powers were required to convince the world of the value of the Christian religion now that it was universal in its application, without distinction of nationality. If the discipling of all nations were left to the Holy Spirit to undertake, then it will be acknowledged that no further

<sup>1</sup> Acts xiv,

endowments need be given ; but it was left to *men* to disciple, so it is evident that if Christianity was to progress, Holy Spirit power must be obtainable all down the ages—that power which was to convict men of sin, of righteousness, and of judgment, because they did not believe in Christ.

Now I maintain that some persons always had such gifts, and that these endowments were never confined to one nation. Egypt was as blessed in this respect as any other nation, excepting perhaps the Jews, and her magicians had power which might have been used to ennoble the nation and purify the people. And all down the ages, among all peoples, irrespective of culture or of civilization, persons possessed supernormal powers sufficient to change the moral and spiritual condition of the race in a generation. And these supernormal powers are possessed to-day, and if directed in the proper channel, and used for God and man, the change in the social, moral, and spiritual condition of the world would be astounding. It is with regard to such supernormal powers possessed by persons in our own times that chief attention will be given.

*What are supernormal powers?* You surely do not call the jugglery and sorcery of Simon and Elymas endowments which would be of any value to the human race? some may ask. You do not attach any importance to the occult powers of the hypnotist and stage performers? Yes, I do, most certainly, but you must first shear away all the pretence and humbug surrounding them, and direct their energies in very different channels.

A juggler can keep a certain number of knives having their tips dipped in flaming oil suspended in the air, and men marvel at his dexterity. This is a gift, undoubtedly, but how degraded its use. In Exod. xxviii. 3 we are told with regard to the making of the high priest's garments with their adornings: "*And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's*

*garments,*" etc. And the note on this passage in the "Speaker's Commentary" says, "What may be especially noticed in this place is, that the spirit of wisdom given by the Lord is spoken of as conferring practical skill in the most general sense: those who possess it are called *because* they possess it; they are not first called and then endowed with it." What is the bearing of the above upon the juggler? Why this, that he has great dexterity of movement and precision of aim. Yes, and much more—certainty of aim sometimes. A man used to perform at the Crystal Palace with knives, and he set another man with his arms extended against a boarded background. The juggler then threw knives without any apparent aim—some being thrown from behind his back—which stuck in the wood all around the objective man within an inch or less of his body, and even between his fingers. If you asked the juggler how he did it he could not tell you, but he knew he did not get his precision of aim as the result of practice. Now if these powers were only used in the arts and manufactures, and such men wrought at turning, lathework, delicate instruments, and the like, the workmanship would be perfect, and our progress as a race astonishing.

Gifts like these, now employed as exhibitions of supernormal skill and of no value to mankind generally, have as much right to be called Holy Spirit gifts of precision and dexterity as those mentioned in Exod. xxviii. There is no kind of matter over which some persons do not possess a striking influence or have special gifts, and, if these were employed in the best manner befitting the race, precision of aim and dexterity of manipulation would become much more general; and, just as has been mentioned in a previous chapter, these natural gifts would increase through pre-natal influences, because there would be nothing uncanny about them if they were used for the best interests of the race. The full development of these occult powers over matter would lead to the march of civilization at a rate much faster than it has hitherto attained,

and it is to the employment of these powers to a greater extent of recent years that much of the upward movement in civilization during the last quarter of a century is due.

Our considerations, however, have chiefly to do with mind-influences ; although it may be asserted, perhaps, that all those who have any gift or endowment over matter have some corresponding influence over mind. We have seen that there are powers which, if properly directed, will tend to the progress of civilization, although it is admitted that these powers have been only very imperfectly indicated. Are there powers given to persons which can so influence the actions of others as to increase the spiritual and moral in man, and purify and ennoble the race? This is our main consideration, and I unreservedly answer in the affirmative, and state that ample powers are found among persons to-day to change the moral and religious aspect of the race, even in the present generation, if they were all directed to this end.

It has been stated that the majority of those who have powers over matter, natural gifts and endowments, use them to show that they are supernormally endowed, and these men are shunned by their fellows, as they are thought to have something uncanny about them. Persons so endowed are not generally much impressed with the love of their fellows, and so they usually care little for the race. The same is true of the hypnotist. Those who practise upon public platforms have had to gull the public, and, as a consequence, there is more humbug and quackery mixed with their art than there is of real power and endowment.

Again, the production of trance by the hypnotist, and the peculiar rigid condition of the human body which he brings about, only leads persons to see what a poor miserable object the human frame is in the hands of him who has the power to hypnotize ; and so his endowment is not only regarded as uncanny, but often of the demoniacal type. But here, again, there is a total misapplication of the gift, which is absolutely

degraded in its use. All such exhibitions should be prevented both in public and in private, and a heavy punishment ought to be inflicted by law upon any one who produced this rigid trance condition, and who degraded the human body by showing how needles could be passed through the flesh without feeling or injury, etc.

*What is hypnotism?* it may be asked. The name usually given to the rigid trance condition just mentioned. Now the term is frequently used to embrace all the effects produced by occult endowment upon the mind and bodies of persons. The production of trance was usually thought to be due to two things—physical passes, bodily action, stare, etc.; and, secondly, to some psychic force emanating from the person of the hypnotist. Recently, however, it has been shown that neither of the old ideas is correct. Truth is gradually coming out by a slow process of evolution, and, fortunately, the charlatanism and humbug of the past are being cleared away. Whilst this process is going on, however, we must guard against going to extremes; and, although Dr. Hart in his article in the *Nineteenth Century*, of February, 1893, has done good service in exposing some of the humbug connected with hypnogeny, we must be careful not to underrate the responsibilities of those who possess hypnotic endowments.

The truth is that hypnotic power is a spiritual gift and endowment. We speak of persons possessing natural gifts. The power to 'will' hypnotically is a natural gift—a birthright in most persons so endowed. He who possesses the power to 'will hypnotically' can 'suggest' that others shall, to a certain extent, will hypnotically also; and they are able to use the power conferred on them in accordance with the desire of him who confers the power, and for so long a time as he shall determine. The hypnotist who can hypnotize can cause others to hypnotize also, though of themselves they have no such power by birthright or natural gift. This fact is a most important consideration, and, in a measure, it compares with

the laying on of hands by the apostles and the communication of Holy Spirit power ; but before considering the value of this power of transmission let us inquire somewhat more closely what hypnotic will-power is.

Within recent times there have been men possessed of other mental powers, a passing glance at which may throw light upon hypnotism. Bidder, Braid, Dase, and others, as well as the shepherd calculator of to-day, possessed powers of calculation infinitely beyond the normal. When these men were asked to give answers to problems involving the most difficult mental work, and the most prolonged calculation, they gave their answers at once, and without mental effort ; in other words, the answer to the difficult problem came to them without their working out the sum.

Dase was a wonderful calculator, though, strangely enough, of *low mental calibre*. He would be styled a great dunce to-day, but he answered the most difficult problems, and the tables he compiled could not have been worked out by an ordinary arithmetician in a lifetime. How did he do them ? Well, he did not do them at all. In the unseen world the knowledge which we strive to learn here is an open book, and Dase was endowed with a spiritual vision which was able, in his department, to read the page of that open book. In other words, to quote again from Mr. W. H. Myers, "Dase and all the rest of us are the spawn or output of some unseen world in which the multiplication table is, so to speak, in the air." Dase was able by the exercise of his will to get a mental look into that region, and read the figures which were the answer to the problem he had to solve. Men having a like endowment do not know how they obtain their results ; they only know that the answers appear before their mental perception, and are obtained simply by the exercise of will-power. And what they desire to be answered is answered with precision and accuracy.

It is not very difficult to see the connecting link between

this power of absolute accurate calculation, and the precision and certainty of aim already mentioned in the case of the Crystal Palace juggler. The latter wills that precision and certainty of aim shall result, the other that precision and accuracy of figures shall be for him ; and both powers come from the same source. Those who have witnessed the shooting of the American champion and some others with revolvers and pea-guns, will see that their marvellous performances were due to gifts of precision and accuracy. These men 'will,' and it is done, and men in their normal condition have not the power, and so these men will supernormally. They 'will,' but do not of themselves perform supernormally ; but, like all other beings, they perform normally. *They 'will,' and a power in the unseen carries out their orders.* This is all these calculators and operators know, and this is all we know.

There is nothing different in the mind or body of persons possessing natural gifts or occult endowments, nor is there anything special in these respects in the hypnotist ; there is nothing supernormal in the operator excepting the power to will, and to have his will carried out—apart from this, he in no way differs from the normal individual. And the power to will or determine that certain things shall occur in a man's body, or mind, or in a man's conduct or action is not put into operation by the hypnotist any more than the calculator calculated his result.

Men like Dr. Tuckey, who are desirous that the humbug and charlatanism so thickly clogged to hypnotism shall be removed, disclaim that there is virtue either in the physical passes, etc., of the hypnotist, or in any supposed psychic force emanating from the hypnotist ; maintaining that whatever results supervene they are due to the 'suggestion' of the hypnotist. There is a tendency, now that 'suggestion' has such numerous adherents, to speak of 'hypnotism and suggestion ;' but as my desire is to strip hypnotism of every trace of humbug and quackery, I state at once that physical and psychic force have

nothing to do with the effects of hypnotism. I have already pointed out that hypnotism is a natural gift or endowment ; or it may be an endowment conferred or bestowed by the hypnotist upon the hypnotized. But if the hypnotist gives the endowment to another he gives nothing *from himself* ; indeed, he gives nothing at all. He only suggests that the person shall be so endowed ; it is a power in the 'unseen' that gives the endowment ; it is a power in the 'unseen' that carries out the suggestion or order of the hypnotist.

The hypnotist 'suggests' that the patient suffering from cancer shall not feel pain, and the patient does not feel pain. We hear to-day less of hypnotism and more of 'suggestion.' Hypnotism refers to sleep-producing ; the hypnotist can 'suggest' other things than sleep, so we speak of persons being under the power of 'suggestion' rather than being under hypnotic power.

But even the word 'suggestion' is somewhat misleading, because one is led to conclude, naturally, that the hypnotist must tell the patient that he does not suffer pain, or will not suffer pain before any result will ensue ; but this is not the case. As already explained, there is no mental or psychic union between the operator and the patient, and it is a power in the unseen which carries out the suggestion. For instance, the patient may be a dozen miles away, and the hypnotist wills that he shall sleep. He does not suggest this *to him*, and there is no link of union between the hypnotist and the hypnotized, as some suppose. It is a power in the unseen which does the work. So in speaking of hypnosis, when one uses the word 'suggestion,' it must always be remembered that the operator does not *carry out* his 'suggestion,' and that in reality he 'suggests' to the power in the unseen that certain things shall occur, and not to the patient.

Now this is the correct view of hypnotism, and when seen in its proper garb, and shorn of all the quackery and humbug, sorcery and charlatanism, so long clinging to it, it looks far

more like a benign power than it did before. Having stated that the hypnotist has simply extra will powers, the question may be asked, 'How wide—over what area do these extra will powers extend?'—in other words, what supernormal powers exist to-day. I have mentioned powers of calculation, of precision, and of absolute accuracy. There is not any kind of inorganic matter but what some have a gift in reference to it. There is not a vegetable, a tree, or any kind of vegetable life but what some have a gift or endowment in reference to it. A well-known writer has stated that flowers know the touch and presence of certain individuals; and there are persons who can cut plants in any fashion, and yet they live, whilst in other hands, with like treatment, they would certainly die.

Animals of all kinds are influenced by 'suggestion,' and some persons have the power to 'suggest.' Men and women called 'trainers' possess these 'gifts,' and some in an eminent degree. And so it is in reference to man. A few men and women have extra will-powers of 'suggestion,' and can influence the mind, as well as the bodies of their fellows. Thousands of drunkards have been cured by 'suggestion;' and if the so-called hypnotic power of to-day was all exercised on the side of temperance, there would not be a drunkard in the land. Here is a consideration for the temperance reformer!

The country is infested with tramps. If those who possessed the power of 'suggestion' used it upon these to make them industrious, what would be the result? An incalculable boon to the nation, undoubtedly. I will go a step further. If the wife-beater, the baby-farmer, the brutal, the thief, and the pests of society were under the 'suggestion' for good of those who use the powers they possess upon the racecourse and the public platform, men would wonder at the result.

But our main consideration is religious; and the spiritual character of this treatise compels me to take another step forward and ask, What if those who possess the power to

'suggest' influenced men generally to see that a pure moral life was the life to live; that Jesus was the example worth imitating; that hatred was wrong; that love was of God; and that we should keep the two commandments of Jesus, 'Love God and your neighbour;'—what would be the result? I say—a millennium, undoubtedly. I know men call such views visionary and utopian, a sort of dreamy, shadowy unreality; but such is not the fact. This conclusion is the result of no dream, no imagination, no vision of the enthusiast; but a calm deduction arrived at after much careful thought and deliberation.

Mr. W. H. Myers, writing on 'Human Personality,' says, "I hesitate to impose a limit to this (hypnotic) power. I do not despair, for instance, of isolating or suspending at pleasure the different classes of sensibility—sensory, thermic, tactile, dolorous, or even classes more specialized than these. I do not despair of dissociating the intellectual from the nutritive—perhaps even from the emotional—current of our being."<sup>1</sup> And other testimony from the pen of this learned writer, and from men who like him have studied hypnotism, confirms what I have said as to the great value of 'suggestion,' regarding it as the power which shall transform the race.

Nor have we exhausted all the benefits which will accrue from hypnotic will-power or 'suggestion' if it were all directed in the proper channels. We hear to-day of miracles performed at Loudres and elsewhere; and hypnotism is employed to work the cures which are said to be 'miraculous.' The power of 'suggestion' and 'will-power' over the matter of men's bodies is a most valuable curative endowment, and if the powers possessed by those who use them on the racecourse, the gambling casino, the public platform, etc., were used to cure the ills of mankind, bodily ailments would soon be diminished, and the suffering and sorrows of mankind be mitigated in a surprising manner.

<sup>1</sup> "Proc. Soc. Psychological Research," vol. iv. p. 19.

Let us, in thought, shear the gifts, endowments, and occult powers possessed by men to-day of all the quackery and humbug still clinging to them, and direct them in those channels which shall tend to the highest welfare of the race ; and what do we find ? Why, this remarkable fact, that we have in our midst to-day gifts of accuracy and precision, gifts that can convict men of wrong and reclaim from drunkenness, crime, and sin of all kinds ; gifts that can make men love virtue, and holiness, and purity, and that can raise the fallen and elevate the human family Godward. Yes, and gifts that can heal men's bodies, and cure disease both mental and bodily ; and eventually eradicate it from the race. And, furthermore, these gifts, in many instances, can be bestowed upon others.

If all this is true—and it is—it may be asked, 'What has been lost of the powers which the disciples and early Christians possessed ?' Perhaps the gifts of to-day are somewhat more limited in power. This is only natural, probably. The gifts received by the early Christians were bestowed for religious purposes. The power of 'suggestion' was given to convince men of the sinfulness of sin, and the reality and value of the Christian religion ; but we can understand how great the temptation would be for a tradesman to use that power in the direction of convincing men that his wares were the best, rather than seeking to guide the direction of their thoughts in the Christian religion. Then, again, it is easy to conceive how earnestly and energetically Satan would strive to get such gifts used for worldly purposes. We can see, too, that men who possessed the power of 'suggestion,' and had begun to use it for other than religious ends would, naturally, keep the powers *secret* ; not wishing to let men know that they were using supernormal powers and supernormal influence. It was this which happened in the early days of Christianity, I think, and it should not be concluded that God took away the powers once given to the Church, but rather that they were employed for secular use, and kept secret ; and so their religious and body-healing virtues grew less and less.

With the exception of the few who were found in the Romish Church—and they were few because the world offered greater inducements—none of the others possessing supernatural powers dared to make them public; and even in the case of those belonging to the Church of Rome they claimed to do more than their powers justified them. We know from history how women were burned as witches, and the horror with which things ‘uncanny’ were viewed in the middle ages; and, even until the present age, mystery and humbug have been so mixed with the supernatural powers possessed by persons that it has been scarce possible to find any genuine gifts in the midst of the heap of refuse.

There always have been men, however, and still are some—although perhaps they are sadly in the minority—who have used their gifts for the highest and noblest ends. Such examples as Wesley and Whitefield may be given. These, and a host of others, never pretended to work miracles, but they saved souls by thousands, and made a wonderful mark upon the human race. How did they do this? By the gifts of the Holy Spirit they possessed—by the power of ‘suggestion.’ Do not be startled, reader. I have shorn ‘suggestion’ of its uncanny surroundings, and of its quackery and humbug; now let us inquire a little closer what ‘suggestion’ is, and we will take Wesley as an instance of one possessing the gift. He ‘suggested’ to his hearers that sin was wrong, and an offence against God; and that they should give up sin, repent, and serve God. Wesley desired the salvation of mankind, and as he ‘suggested’ that his hearers should be saved, the Holy Spirit carried out his ‘suggestion’ upon those who were under conviction of sin. There was a power working to convict of sin. True, says one; it was the power of the Holy Spirit. Yes, but this power to will was first placed in ‘earthen vessels,’ and Wesley had the gift of Holy Spirit power which he so faithfully used in God’s service.

I go to the public platform and I find Professor ——

hypnotizing persons to amuse his audience. Among his playthings is the Rev. —, a minister of the Congregational body, rasping his toe with a large wooden razor about two feet long, endeavouring to cut an imaginary corn.<sup>1</sup> The hypnotist who ‘suggested’ to the minister that he should use the wooden razor possessed the *same gift* as Wesley had, only Wesley used his endowment to elevate humanity in the highest sense, whilst the hypnotist used his to degrade mankind. Now what did the hypnotist’s ‘suggestion’ mean? Why this, that he could cause the minister to do as *he bid him*. I know not whether it was Satan or the powers of evil that carried out the hypnotist’s bidding or suggestion, but it seems evident to me that just as we can do right or wrong with our normal powers—aided by the Holy Spirit or the spirit of evil—so can men do right or wrong as they please with their supernormal powers, and men are equally responsible in either case.

But it is the fact that the ‘suggestion’ of those who possess supernormal powers *must* be carried out (unless controlled by one possessing superior endowment) which shows how valuable these gifts are if solely used for God and humanity. There are many persons in England to-day who can say to the drunkard, ‘Do not drink intoxicants,’ and they cannot drink if they would;<sup>2</sup> ‘Do not beat your wife,’ and they will not do it again. If all persons possessing the power to will thus were on God’s side, and the uncanny nature of their endowment were forgotten, how blessed the world would be!<sup>3</sup> Then would be fulfilled again, as it was to a certain extent

<sup>1</sup> I know the minister who was subjected to this hypnotic freak.

<sup>2</sup> See “Applications of Hypnotism,” *Contemporary Review*, November, 1891.

<sup>3</sup> A word of warning is necessary here. It must not be forgotten that these hypnotic and other powers can be used, and are used for evil ends. Let no one trust himself in the hands of any other than a duly qualified practitioner of repute; and a physician so gifted should be selected. For some of the awful evils which may result from falling into the hands of an unscrupulous hypnotist, see Dr. Hart’s article, *Nineteenth Century*, February, 1893, p. 365. See also Dr. Tuckey’s article above.

after Pentecost, the saying of our Lord : "*He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.*"<sup>1</sup>

The ventriloquist is supposed to emit sounds from his belly ; and this striking passage may to-day be explained thus : 'He who possesses the power of "suggestion" will not use it to emit sound from his belly, or to gull his audience ; but a stream of living water flows from him who believes in Christ and possesses the power to "suggest."' And ever since Pentecost it has been so ; the power of suggestion, possessed by most men in a slight degree, is a stream of living water if it is used for the salvation of men ; and the power is not used directly by the Holy Spirit, for the gift 'to will' is given to men, and they are endowed with living water, so to speak ; and, in a sense, fountains more or less full of the precious liquid.

Dr. Mahan is very conclusive on this point : "But in every department we may and ought to possess this power ; that whether we preach, or pray, or write, or print, or trade, or travel, take care of children, or administer the government of the state, or whatever we do, our whole life and influence should be permeated with this power. Christ says, 'If any man believe in Me, out of his belly shall flow rivers of living water'—that is, a Christian influence, having in it the element of power to impress the truth of Christ upon the hearts of men, shall proceed from him. The great want of the Church at present is, first, the realizing conviction that this commission to convert the world is given to each of Christ's disciples as his life-work."<sup>2</sup>

It will be seen, therefore, what a transforming power for good the gifts of 'suggestion' are, and our prayer should always be that the use of these endowments may be directed into the channels from whence they may flow as a living stream to revivify the human race.

<sup>1</sup> John vii. 38.

<sup>2</sup> "The Baptism of the Holy Ghost," p. 251.

## CHAPTER XX.

### THE GOD-MAN.

WHATEVER may be the opinions held regarding our Lord's appearance in the flesh, as to the probability that He came too soon for man to receive Him, or whether too long an interval had elapsed between the ministration of the prophets and the coming of John the Baptist as the herald of Christ, upon one point there will be no disagreement. The time had certainly come when for many reasons, sanitary and politic, as well as religious, the Old Dispensation should cease, and another atonement for sin be provided. It was mentioned before that sacrifice was probably begun spontaneously by our first parents in the garden of Eden. Their hearts would be constantly overflowing with love to God during their sinless condition, and they would, not unnaturally, present some of the produce of the garden to God. One could understand how God would be pleased to accept their offering, and demonstrate His acceptance by consuming with fire.

The free-will offerings of love in a tangible form were adopted and embodied by Moses as the basis and method of religious worship by the faithful, and surely this is just what might be expected. It is folly, therefore, to say that sacrifice was a heathen rite before it was incorporated in the Mosaic Dispensation, with a view to show that it was unnecessary; because it was the highest evidence of the operations of the Spirit in the hearts of the people. For men to get rid of sacrifice and cry it down on the plea that God is not pleased

with it, and to affirm that there is no special value in the death of Christ, in the shedding of His blood, no efficacy in that blood, no atonement for sin, is only the old error of Origen thrown into the crucible, remoulded and cast over again.

Under the Mosaic Covenant, however, as the years rolled on, and men became more numerous, the Jews themselves—not to mention the Gentiles at all—were scattered among many nations, and it was almost impossible for them to present themselves at Jerusalem every year. The number of victims sacrificed became so great, and the offal to be consumed so vast, that nothing short of continual pestilence and disease must be the lot of the Holy City.<sup>1</sup> Undoubtedly the time had come when some other provision was needed—some sacrifice adopted by God in lieu of those offered under the Old Dispensation. To be acceptable to the people it ought to be one that might be offered anywhere, and one that would be suitable to the now prevailing custom of congregating in large numbers in the chief cities of every nation. The God of Abraham had been established in Israel, and all nations had heard of Him. Could not the Gentiles also adopt the new sacrifice? Would the new sacrifice be complete unless the Gentiles had the opportunity of adopting it? Would it not be wise that the New Dispensation should be applicable to the whole world, and not to Jerusalem only? These were the natural reasonings of men, and God had not overlooked such considerations. He knew man could not realize what Spirit was, and that if a spirit was made the sacrifice man could not grasp the idea. If faith in God were made the atonement, man could not grasp the Spirit-God. There would be nothing tangible. Men understood the meaning of the innocent lamb whose blood was accepted as atonement when accompanied by the sincere confession of the offerer. So God determined that His Son should take upon Him the form of a servant and become flesh.

<sup>1</sup> See Josephus.

"*The Word became flesh.*"<sup>1</sup> A human body, a human life, complete in every detail of humanity, was prepared for the Son of God to assume the individuality, and the personality thereof; and this pure, sinless, human life was to be given a willing sacrifice whereupon the sin of all mankind might be laid, and confessed by men unto salvation. To most Christians, it seems that this gracious plan of the Almighty was perfect. The Sacrifice was once for all time. Sin can be laid on that Sacrifice anywhere and at any time. A sinless body—a sinless human life, laid down by the free-will of the Victim, was a sacrifice which must commend itself to the minds of men. This sacrifice is acceptable to the Holy Spirit, as it is in accordance with His direction, and *in Him* it was that Jesus laid down His life; and it will become manifest, on reflection, that it is with ardent desire the Holy Spirit prompts, and guides, and leads, and suggests that men shall accept the Great Sacrifice provided by God.

Whilst the generality of Christians are prepared to admit the sinlessness of Christ, and His Mission to a sinful world, the tendency to-day is to rob Him of His Eternal Sonship, and to regard Him as a Divine man. We are told that His purity was Divine; His love to man was Divine; His whole life, by reason of its spotlessness, was of the Divine type; hence He was Divine. Such Divinity is spurious, because the most sordid wretch of humanity has some spark of this Divinity in him; and this is not the Divinity taught either by Himself, or that found in the Gospels and Epistles. It brings Christ down to the level of ordinary humanity. He was the Son of God; He had a share in Creation; He was of like Essence with the Father in His Eternal Sonship; He was equal to God.

But how could all this Divinity be enshrined in human form? This is a question which has given rise to much perplexity. Yet the New Testament will probably enable us

<sup>1</sup> John i. 14.

to see more simply the God-Man than the writings of theologians, who have mystified the Saviour's Divine-humanity very considerably. That the Incarnation is a mystery, and out of the ordinary course of nature, may be admitted candidly; but it should by no means prove the great barrier which it has often been to the acceptance of the doctrine of the Godhead of Christ by men generally.

With some, the difficulty has lain on the other side; it is the human nature of Christ which has been less clear than the Divine, and those things which have proved obstacles to the acceptance of the Godhead of the Saviour, such as His appeal to God in Gethsemane and on the Cross, have tended more than anything else to prove His humanity.

In reference to the Incarnation, Luke tells us, "*The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called Holy, the Son of God.*"<sup>1</sup> Some of the ancient manuscripts give "that which is to be born of thee." What was to be born of Mary? Was it the Babe of Bethlehem; the infant Saviour of the world; the child Jesus? or was it the Son of God—the Eternal Son that was 'conceived and born'? In a sense it was neither. It was simply a human body. Jesus became flesh through Mary, He was created man by the Holy Ghost. He was God *in the* Holy Ghost. The mind, and soul, and spirit of Christ were sinless; they could not come to Him through Mary, they were of the Holy Ghost, and given to Him just as He, the Holy Ghost, gave a like soul, and mind, and spirit to Adam at the Creation. These considerations will be further discussed in sequel.

"*How shall this be?*"<sup>2</sup> With a view to make the answer to this question as plain as possible, some reference will be made to the relation of the Holy Spirit to the human body. A little recapitulation may be permitted in dealing with so grave and solemn a subject, for verily "*who is*

<sup>1</sup> Luke i. 35.

<sup>2</sup> Luke i. 34.

*sufficient for these things ?*" A man essays to work and to do some enormous task, but he does not consider the amount of work the body will reasonably perform. No, he works until he fulfils his task or fails, exhausted. A cyclist rides for twenty-four hours to beat all previous performances, although he knows it will require Herculean endurance. A Succi fasts forty-five days. Were no provision made by nature's God for determining a limit to endurance, man would go on to certain death.

It is not man's intelligence, therefore, which determines his continuance in life, and although he has power, and uses his will to abuse his body in undue exercise, still, the marvellous recuperative power of life in the body is manifested afterwards without any influence exerted by his will or by any process over which he exercises control. Here, then, the renewal of waste material goes on unknown to the individual. *Renewal of waste material !* Is not this re-creative ? Certainly it is ; and the biologist or chemist who recognizes the Holy Spirit in the body of man, as the Lifegiver, Lifesustainer, and Generator of the forces which are vital, and the One Power in and through man Who performs all the manifold functions of the human body, will admit that the generation of a *germ* of life in the body of Mary, was no more difficult than the renewal of the waste material therein. It must not be forgotten that the life of every reproductive germ of man is held by the Spirit of God, and it is He Who subdivides the parent life. To make the tiny body of the life-germ from the elements of the blood in Mary was surely no more difficult for the Holy Spirit than to make the same from the elements of the blood in a male body.

It has been noted that electricity can permeate the closest metallic solid. It can also permeate the human body, not simply the external portions, but every particle both liquid and solid. In like manner the Holy Spirit, as the All Intelligent Spiritual Being, permeates every atom of the human body,

superintending all its functions and changes at the point required, not in heaven simply, but just at that point and at every other focus where the specific action or exercise of power is needed. Previous to the angelic visit, the Holy Spirit permeated every cell, and fluid, and solid of Mary's body. Now contemplate the creative focus, remembering that the Holy Spirit as the Creative Power was always there in all His might and Intelligence ; and does not much of the mystery of the conception pass away ?

It is perfectly evident, however, that all the difficulties do not end here, and if one can understand the perfection of the *life-germ*, created as it was by the Holy Spirit, what of Mary's life, and the inherent taint of the mother ? How came the infant Saviour to be a Lamb without spot or blemish ? If a nest of partridge eggs be hatched by the tamest of barn-door fowls the young birds will inherit all the shyness of their progenitors, and manifest their wildness notwithstanding the old hen be never so tame. This hereditary taint is in every transmitted life, whether in man or in the other animal creation. A consideration of this question led to the dogma of the Immaculate Conception, and the subsequent adoption of the theory as an article of faith by the Western Church.

Whilst admitting the tendency of Mary to transmit her sinful nature to her offspring, because "*in sin did my mother conceive me*"<sup>1</sup> was as true of her as of other women, it is a question, however, whether this tendency to transmit her sinful nature would operate when there was no hereditary taint in either the body or life of the vital germ itself. Such a germ in a male body would be *part* of the life of that body, and partake, naturally, of the imperfections of that life ; or, at any rate, have a strong bias or tendency in that direction. In the ordinary course of nature, the life of the tiny male germ unites vitally with the life of the female ovum, and the life principle

<sup>1</sup> Ps. li. 5.

(including mind and memory) of the father and mother are united in the child; not in such a manner that equal influence or bias is exerted, for the sex of the progeny largely determines the dominance of the parent life. These remarks are not made with a view to explain any modification of the tendency in Mary to transmit her taint of sin, for no such explanation is necessary.

The germ of the human life of Christ, created *in situ* by the Holy Spirit in Mary's womb, was holy and without any hereditary taint, because the taint is not in the *elements* of the flesh, but in the transmitted (subdivided) life from man to his child, and now must this life unite with Mary's—the pure and holy with the sinful? This cannot be, and before the human life-germ of Christ finds its ovum in Mary, the life of that ovum and the motherly spirit of Mary must be the same pure life which the Holy Spirit implanted in the germ of Christ's humanity. Hence the meaning of the words already quoted, "*The Holy Ghost shall come upon thee*," etc.<sup>1</sup> In the first place Mary receives a special filling and indwelling of the Holy Ghost. Although a virgin, she does not demur to the words of the angel, but says, "*Behold the handmaid of the Lord; be it unto me according to thy word*;"<sup>2</sup> and at the conception the Holy Spirit infused a holy, motherly life, and the transmitted life was maintained pure and untainted because 'the power of the Most High' overshadowed her. For the Holy Spirit to have kept Mary sinless during the period previous to the separate existence of the life of the human babe would have been no difficult matter, surely, for the Creator of all life; but there is no necessity to assume this, much less than to insist upon the Immaculate Conception of Mary. If by the power of the Most High overshadowing her, translated in the language of the Holy Spirit's operation, is meant the guarding of Mary's womb, so that no *taint* of Mary's life should flow therein, there was no difficulty for the

<sup>1</sup> Luke i. 35.

<sup>2</sup> Luke i. 38.

Holy Spirit, possessed of Almighty Power, and always pervading her maternity *in situ*, to accomplish this.

The following illustration from nature bears upon a phase of the question. The mountain limestone, common to the coal-measures (*carboniferous*) in Derbyshire, South Wales, Forest of Dean, etc., is an amorphous stone coloured grey, reddish grey, or red for the most part. It consists of carbonate of lime, mixed with various other compounds, such as magnesia, iron, silica, etc. ; and where the rock is crystalline the crystals are more or less coloured, although of much purer quality than the amorphous variety. Here and there one meets with a vein or pocket filled with colourless, transparent crystals of rare beauty, and dazzling in their whiteness and refractive power ; and so free are they from impurity and foreign matter, that the chemist fails to detect any trace by the most searching chemical analysis. Whence came these pure crystals—a handful, perhaps, in the midst of millions of tons of impure material ? Science tells us that the tendency of all chemical compounds when they crystallize is to throw off all impurity, and, under certain circumstances, in nature they are found pure. Hence it is that gems of wondrous beauty and purity are often found in the midst of dirt and clay, and not unfrequently *deeply fixed and cemented and imbedded in impure material*.

To the reverent minded, the *pure crystal* (using the above illustration as a simile) of the human life-germ of the Redeemer, though surrounded, imbedded, and united to the tainted life of Mary, still of its own inherent purity remained unsullied. Nay, more than this, the life-germ implanted by the Holy Spirit retained its own pure crystal essence, and absolutely dominated the conjoined ovum-life of Mary. It is from this standpoint that the writer views the untainted life of Christ, notwithstanding Mary's sinfulness. Is it not sufficient, however, to know that the human life-germ of Christ was created by the Holy Spirit in Mary's womb, to understand that the 'pure crystal' was imbedded, cemented, and united with the life-blood of Mary

without partaking of that impurity, by reason of the inherent spotlessness and dominating influence of the life directly given by the Holy Spirit? We have seen how this actually occurs in the mineral kingdom, surely it should not surprise us much, then, when we read of the Incarnation of the Redeemer of the world.

It will be noted that these remarks in the aggregate do not harmonize with the ancient and somewhat widely accepted views of the Incarnation. The chief difference is that Mary is supposed to have conceived "within her womb the only begotten Son of God," Who was also the Son of David. Here is a quotation from Pearson on the Creed: "I assent unto this as a most necessary and infallible truth, that the only begotten Son of God, 'begotten by the Father before all worlds, very God of very God, *was conceived and born*,<sup>1</sup> and so made man, taking to Himself the human nature, consisting of a soul and body, and conjoining it with the Divine in the unity of His Person."<sup>2</sup> Such is a very remarkable statement; it is nothing short of this, that God Himself was conceived and born of a woman to become the Saviour of the world. I fear that such a theory must do much to alienate thinking men from accepting Christ if this is the Christ of the Gospels. Sin is as great a mystery as the Incarnation, yet it is possible to reconcile the presence and prevalence of sin upon the basis of the free-will of created beings; but it is not possible to accept the theory that the Son of God, co-equal and of one Essence with God, *was conceived and born of woman* in order to become the Sacrifice for the sin of the world.

If the New Testament affirmed that at the Incarnation the Son of God was conceived and born, one would be inclined to view the passages asserting it with a critical eye, in order to be certain of the correctness of the translation. But do the Scriptures affirm anything of the kind? I fail to find any evidence. Human life in its essence is material, grossly

<sup>1</sup> The italics are mine

<sup>2</sup> Pearson on the Creed, p. 265.

material when compared with the Essence of God, and so it is impossible that *Spirit* could be conceived and born, and if He could, He would *not be man*. The ancient prophecy, as quoted in Matt. i. 23, "*Behold, the virgin shall be with child*," etc., says nothing of the conception of the Son of God, and of His being born of woman. But what of His name 'Immanuel'—God with us—it may be asked? This only proves to us that in the Person (personality, ego) of Christ, the gulf between the material and the spiritual was bridged over, and that His entity went further than His manhood. And the announcement of the conception in Luke can only lead us to infer that Mary was to have a child whose name should be called Jesus, because He would save His people from their sins.

It will be out of place, as well as unprofitable to discuss the problems of the ancient Fathers with regard to the method adopted by the Holy Spirit at the conception. A germ of life has been mentioned by the writer, but the term is used as much to illustrate the simple character of the process *in situ* as aught else. Some have believed that the human life of our Lord came from Mary, else Jesus could not be the Son of David. The fact that the Holy Ghost overshadowed Mary, and that she conceived by His aid, and that "*she was found with child of the Holy Spirit*,"<sup>1</sup> at once shows that the life of the child was not of the woman. Mary knew how impossible it was she could herself conceive, and the angel agreed with her too in this particular.

Thomas Aquinas tried to reconcile the conception of Christ by the Holy Spirit, thus: "The Holy Ghost is of the same Essence as the Divine Son, and when the Holy Ghost overshadowed Mary she conceived of His essence, thus conceiving the Eternal Word or Son." This is one way of joining the Divine life of the Son of God to the flesh, it is true, but not having discovered the *human life*, a consideration of the Divine only lands us in inexplicable difficulties at this stage. From

<sup>1</sup> Matt. i. 18.

whence came that *human life* which our Lord laid down on the cross? This is the question which has to be dealt with first, for no one will affirm that it was the Divine life of the Son of God which was so laid down. Again, as Pearson pointed out, the human life of Christ is not of the Essence of the Holy Spirit; hence it is that although Mary conceived by His aid, the Holy Spirit is never said to be Christ's Father. Christ's human life was therefore the production—the creation of the Holy Spirit.

All are agreed that Christ was a perfect man, with a human life, and soul, and spirit. That life was similar in nature and essence to the life which was in Adam, and breathed into him by the Holy Spirit when he became a living soul. It was that life which constituted Adam a man, and the germ of life placed in the ovum of Mary was similar to the germ made by the Holy Spirit in Adam's body, whereby Cain was conceived and born. Of the same nature and essence was the life which constituted Christ 'Son of Man,' because that life infused into Mary's child brought about that difference between Christ and Adam as *men*. Our Lord was the 'Son of Man,' and Adam's body was framed direct from the elements of earth. *If the human life of Jesus were mixed in its essence with that of the quality of the Son of God it would not be human life.*

The ancient idea of some mystic union which embraced the intermingling and commixture of the Godhead life and the human life of Christ does not, in reality, make Jesus one whit more the Son of David than by endowing Him with human life by the Holy Ghost, and refusing to believe that the *already* begotten and only begotten Son of God was 'conceived and born.' In either case it is only the fact that Jesus was born of Mary which constitutes Him the Son of David. The human life of Christ was of the same essence or nature as the life of David, else it would not be human. But that fact is not sufficient. He must be a descendant of David according to the flesh. Yes, but the general view of the Incarnation does not

show more clearly that Christ was the Son of David than that set forth in these pages. Noting, therefore, that the only begotten Son was *ever* in the Bosom of the Father, it is evident that whatever took place at the Incarnation had only reference to the human nature of Christ, and it is contended that no necessity exists to infer or believe that the Eternal Son was 'conceived and born.'

Perhaps it will be best here, without further comment, to consider how the Son of God 'became flesh ;' in other words, 'how Christ could be God and man.'

✓ "*A body hast Thou prepared Me.*" Christ had a human mind, a human soul, a human spirit.<sup>1</sup> He thought as a man, He felt as a man, and He planned out things within His human mind. He experienced sorrow and joy, and pain and grief, and mental weariness with all the acute suffering incidental to nerve and brain exhaustion. His body was pure and holy, his mind, and soul, and spirit spotless. His will was the Father's will. It follows, therefore, that His Spirit being pure and holy, were of the *quality* of the Holy Spirit, and His mind and soul likewise ; and, as a man, His spiritual nature was not only permeated completely and entirely by the Holy Spirit, but they were also *in* the Holy Spirit.

Such a human existence has no parallel with ours. We are led back in thought to the Garden of Eden to contemplate Adam in his pristine existence. Adam's mind, and soul, and spirit, before the knowledge of evil entered his breast, were identical in quality, so far as we can realize with those of our Lord ; and, regarding His human nature, our Lord was indeed a 'second Adam.' By reason of Adam's sinlessness and purity before the fall, we learn from the fragmentary notice in Genesis that God used to walk in the garden and commune with him. The language of Genesis is admittedly anthropomorphic, and there is no need to press the simile. We are told that God is

<sup>1</sup> The human mind includes the spirit. I only quote it so as to be in agreement with other writers, or to render my remarks more intelligible.

Spirit, and all I wish to infer from the record in Genesis is that Adam once had close fellowship and communion with God. How? We have seen that the Holy Spirit pervades all matter, and there is nothing in the history of the period under consideration which would lead us to a different conclusion. Adam, therefore, communed with God in the Holy Spirit. The Holy Spirit pervaded every atom of his mind and spirit; hence his thought, being pure and holy, went direct through the Holy Spirit to God the Father.

We learn that Christ communed with God.<sup>1</sup> How? Was it through His Sonship? No; He would not have been a perfect man if He did. It was not God the Son Who was praying. It was the man Christ Jesus. It has been noted that Jesus had a human soul, and mind, and spirit, and life, and in His humanity He prays that the Father will select His disciples, and disclose His will to Him in the work He had come to carry out for the Father: "*I am come down from heaven, not to do Mine own will, but the will of Him that sent Me.*"<sup>2</sup> "*Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant (slave).*"<sup>3</sup> He was God, yet did not tenaciously grasp His Divine state, but emptied Himself, and handed, so to speak, His glory and Divinity into the Father's keeping, and took on Him human nature to be God's servant. The will of Jesus was entirely and absolutely given up to God. It is as the servant of God that Jesus communed with God, and in His humanity He so communed. But His humanity is of the Holy Ghost, and although He is not the Father of Christ, because the human spirit is not of the Divine essence, the Holy Spirit created the human life of Christ, and Jesus could have *as man no separate existence from the Holy Spirit*, and could commune, therefore, with God only through and in the Holy Spirit. It is here, then, that those err who maintain that the Son of God was 'conceived and born.' They forget that

<sup>1</sup> Luke vi. 12.

<sup>2</sup> John vi. 38.

<sup>3</sup> Phil. ii. 6, 7.

in God we live and move and have our being ; that our entity, our being, our life, our personality, is linked to the Holy Spirit ; that He holds our life ; and that our life is united to Him. Individual existence is the point under consideration, not the fact that the Holy Spirit is in the heart of believers ; but this, that the personality, the I, the ' ego ' of every soul, is linked to the Holy Spirit. So it was with Christ. His humanity was linked, like that of every other man, to the Holy Spirit ; and this fact, which is overlooked, should always be remembered, viz. that *His humanity was only complete at that point of union to the Holy Spirit.*

Some may object to this explanation on the ground that up to the present it has only been shown that Jesus was a perfect man, acting and communing with God just as Adam did in his pristine condition.

" *The Father loveth the Son, and hath given all things into His hand.*"<sup>1</sup> " *All authority hath been given unto Me in heaven and on earth.*"<sup>2</sup> That Adam possessed much more power spiritually, and could exercise by his will a supremacy over the animal creation, seems to be pointed out in the Scripture, and it is only reasonable to assume that at the fall, and afterwards perhaps, much of the Divine endowment was lost through the intervention of Satan and sin ; but one thing seems certain—Adam's power was limited. His body was made from the dust, and then God by the Holy Spirit breathed into Him the breath of life ; that is to say, he was a living being with the Holy Spirit pervading every atom of his existence. His spirit was conscious of the Divine presence, his mind and spirit were consciously united with the Divine ; and through and in that consciousness he communed with God because that consciousness of purity and communion was the fruit of the Holy Spirit. His life was in the Holy Spirit, and consciously linked to Him, *but his consciousness of being and his personal existence began and ended with himself.* He knows his manhood is complete,

<sup>1</sup> John iii. 35.

<sup>2</sup> Matt. xxviii. 18.

because God has made it, and he knows also that God has opened up a way of communication with his (Adam's) spirit whereby he can commune with God, and the way of communication was through the Holy Spirit. But Adam had no creative right to this communion ; the way was simply opened up by the love and condescension of God.

Wherein, therefore, did our Lord differ from Adam in his pristine existence? In the possession of unlimited power. This He Himself claimed as His Divine right. His miracles were such as never had been wrought before, though it is admitted unreservedly that nearly all of them had a counterpart in Old Testament history ; but the miracles of our Lord were performed with such ease and confidence as to show His superior power over the Old Testament prophets. The most striking instances, and certainly the most remarkable, were those in which the dead were raised. His wonderful power was manifest in the case of the son of the widow of Nain, and also in that of the daughter of Jairus, but in a much more defined manner in the raising of Lazarus.

Perhaps there is no miracle which so clearly shows His Sonship, and also his humanity, as this. When Lazarus has lain four days in the grave Christ essays to raise him to life. He looks through the Holy Spirit to the Father, and by His Divine Intelligence He knows what is going on in the grave. He observes with spiritual discernment, the recreation of the body of Lazarus, and that mind and spirit are once again united. He sees him *living* in the tomb, and, like the perfect man He was, He does not call Lazarus forth, but first with thankful heart says, "*Father, I thank Thee that Thou heardest Me.*"<sup>1</sup> Jesus had said, "*This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.*"<sup>2</sup> The prophets claimed their prophetic office, and sometimes proved their call by the exercise of miraculous power ; but here is a Man calling Himself the Son of God, and claiming equality

<sup>1</sup> John xi. 41.

<sup>2</sup> John xi. 4.

with God, and working miracles with a view to establish His great claim. "*Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.*"<sup>1</sup>

What Jesus came specially to prove by His works was not His human nature, for this was manifest to all, but that His humanity was united directly to His Father; and God not only countenanced His claim, but openly admitted it. The end by which Jesus did glorify God chiefly was in His death on the cross, and perhaps that was *His* chiefest glory also; but no one could imagine an impostor claiming His Sonship with God, knowing that death would be the result of that claim, and that death, crucifixion. His life, His teaching, His death, everything tended to show that Jesus came to do God's will, and that that will had the benediction of humanity as its one and only end, and we are compelled to admit that His claim to be the Son of God was just.

It may be well here to anticipate a possible question and objection. Did not the prophets work their miracles by the same power as Jesus did? Yes, undoubtedly, and much under the same circumstances. All the prophets wrought their miracles by the power of the Holy Spirit, looking, in the Holy Spirit, to God for help in all cases where the power required exceeded that which they possessed as the endowment for their calling. "*But if I by the Spirit of God cast out devils.*"<sup>2</sup> Here we learn that Jesus did His miracles also by the Holy Spirit's power, and in the case of the raising of Lazarus He looked to God through the Holy Spirit. Then, it may be contended, His working miracles only proved Him to be a prophet; and this conclusion will be allowed by way of argument. The exercise of superior power, and His being different to the prophets in His sinless character, only prove that He was a greater prophet than Moses, and it has not yet been shown how He was Divine—the God-man.

Our Lord proved Himself to be a prophet by foretelling

<sup>1</sup> John xiv. 11.

<sup>2</sup> Matt. xii. 28.

the destruction of Jerusalem, and by those prophecies relating to the second advent. Up to this point, perhaps, it has only been shown that Jesus was a perfect man, a great miracle worker, and a prophet. But what of the claim which Jesus put forward? The Holy Spirit's power wrought His miracles, and the Holy Spirit therefore acknowledged the truth of His claim. Our God is a jealous God, and as Jesus claimed to be the Son of God, and equal to the Father in His Godhead, would the Holy Spirit have countenanced a claim so base and blasphemous by the exercise of His miraculous power? Then, since our Lord had cast out demons, and urged war against the Kingdom of Satan without respite, we must either deny His miracles altogether, or admit that a very strong case in favour of His Sonship and Divinity is made out by them.

Apart from this claim, it has only been shown that Jesus was a perfect man, endowed with great supernatural power, and if Adam before the fall had equal power there would be much similarity between them. It has been noted how Adam's will was given up to God; that he communed with God in and through the Holy Spirit, for God in His condescension permitted him to have this channel of communication. His life was joined and centred in the Holy Spirit, and at that point was his entity—his personality. Our Lord had just such a human will and intelligence, and His will was centred in the Holy Spirit, and He communed with God in the Holy Spirit. He was a perfect man, and, like that of Adam and all his race, Christ's Personality, His entity, His 'ego' as man was linked to the Holy Spirit, for at this point of union His human life sprang into existence, and continued.

It is argued by some that if the Holy Spirit permeated every particle of the will, and intelligence, and mind, and soul of Jesus, it was still the Spirit of the Eternal Son, as the Holy Spirit is the Spirit of the Son of God; hence His Sonship would be directly united with His human will and intelligence, and permeate His whole being. Not so. There is a distinction

with a difference here, and this remark is made with all reverence. Christ "*emptied Himself, taking the form of a servant* (slave)."<sup>1</sup> In emptying Himself, He pours out, so to speak, His Divine Sonship into the Will, the Bosom, the keeping of the Father, *and takes up humanity not directly joined to that Sonship, but in and through the Holy Spirit.* The Holy Spirit prepares for Him a body; the human life of that body is joined to the Holy Spirit, for it is in Him the human person lives and moves and has his being; so the human life and person of the Son of Man had being in the Holy Spirit. *The Sonship of Jesus, therefore, could only be united with His human body and His human life through the Person of the Holy Spirit.* It was not, therefore, the Son of God, the Eternal Word, that was 'conceived and born;' it was the man Christ Jesus. The Co-Creator of the Universe could not be *conceived and born*, but when the germ of human life developed, and *life* was in the foetus in Mary's womb, then could it be said of the Son of God, "*Lo, I come to do Thy will, O God,*" and that the Word *became* flesh, joining the human life and personality prepared for Him by the Holy Spirit at that point where the human personality of *every man* is completed, viz. *in the Holy Spirit.* Hence we learn that Mary "*was found with child of the Holy Spirit;*"<sup>2</sup> that Jesus was led or driven by the Spirit into the wilderness to be tempted;<sup>3</sup> His miracles, as already noted, were wrought in the Holy Spirit;<sup>4</sup> He offered up His life in the Eternal Spirit;<sup>5</sup> He was raised from the dead by the Holy Spirit.<sup>6</sup>

In emptying Himself He communed with God in the Holy Spirit, as Adam did, but He communed with God, and called God His Father by virtue of His Eternal Sonship; hence the difference between Jesus and Adam. Adam was permitted to commune with God through the condescension of God. Jesus communed with God by virtue of His Divine right. Adam's

<sup>1</sup> Phil. ii. 7.<sup>2</sup> Matt. i. 18.<sup>3</sup> Matt. iv. 1; Mark. i. 12.<sup>4</sup> Matt. xii. 28.<sup>5</sup> Heb. ix. 14.<sup>6</sup> Rom. viii. 11.

consciousness of being, his entity, his personality, his 'ego' began and ended with his manhood, himself. Our Lord was conscious that His humanity was united with His Sonship in the Holy Ghost, and with God through the medium of the Holy Spirit; hence Jesus could say '*the Son of Man, which is in heaven.*'"<sup>1</sup>

When the Son of Man ascended into heaven He 'was glorified,' and took His place in the Bosom of the Father, sitting down with the Father in His (the Father's) throne.<sup>2</sup> Heaven is, and always was, the location, so to speak, the place of the dominion of the Son of God—using the language of earth—and so the body, the human mind, and spirit of Jesus are now joined directly to the Son of God. Until Christ was 'perfected,' from God the Father's point of view, He remained on earth under the dominion of the Holy Spirit, by Whom He was 'perfected;' but when all was accomplished, He—the Son of Man—ascended to the Father to be glorified in the dominion of the Eternal Son, Whose Spirit took possession and permeated and dominated the human nature of Christ.

<sup>1</sup> John iii. 13.

<sup>2</sup> Rev. iii. 21. See also Rev. vii. 17.

## CHAPTER XXI.

### THE HUMAN LIFE OF CHRIST.

THE object of this chapter is to notice some points in the human life of Christ as He lived *in* the Holy Spirit. It is said of John the Baptist, "*He shall be filled with the Holy Spirit, even from his mother's womb ;*"<sup>1</sup> but there is nothing mentioned in this respect of Jesus. It is evident, from the silence of the Evangelist, that he took it for granted his readers would understand this perfectly, by reason of his having asserted already that Jesus was born of the Holy Spirit. Furthermore, if John was filled with the Holy Spirit, surely Jesus was 'filled' also. Our Lord's life was of the Holy Spirit, and the Holy Spirit kept that life spotless, pervading, filling that life completely with Himself. But it was a human life, notwithstanding its union with the Holy Spirit, and the Godhead—the Sonship of Jesus.

In Luke ii. 40, 52 we are told of the human development of Christ. "*He waxed strong.*" He was no weakling in body ; His frame was vigorous. There was action, go, vitality about His development. "*The grace of God was upon Him,*" in a very special sense in the Holy Ghost. He increased in wisdom, He went forward in wisdom ; He advanced in favour with God and with men. Here, as in the forty-second verse, there appears at first sight a development of His moral nature all along the line ; but there was no sin, and

<sup>1</sup> Luke i. 15.

there could, therefore, be no development into sinlessness. The development was natural. The Child loved His mother and other people, but, like children in general, that love increased as the Child grew. The Child Jesus had wisdom beyond His years,<sup>1</sup> but He increased in wisdom and knowledge as He grew older. The Child who was so lovable as Jesus was must have found greater favour with men as His mind and intelligence developed; and, as every part of His sinless nature grew and advanced with years, He naturally advances in favour with God. It must be a joy unspeakable, too, which the Holy Spirit experienced in thus fashioning and developing a perfect man. He grew, He advanced in the Holy Spirit. There was perfect development of the human nature of Christ from the manger to the cross.

Turning to the commencement of Christ's ministry, when He presented Himself as a candidate for John's baptism by the river Jordan, we learn that when He was immersed in the river "*the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him.*"<sup>2</sup> "*And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon Him.*"<sup>3</sup> The question arises, 'How do you reconcile the perfection of Christ's manhood, and His nature being filled with the Holy Spirit, with this manifestation and apparent endowment at His baptism?' Dr. Farrar, in his Commentary on Luke iii. 22, says, "We are probably intended to understand a dovelike, hovering, lambent flame descending on the head of Jesus; and this may account for the unanimous early legend that a fire or light was kindled in Jordan." There seems little doubt but what this was simply a Divine manifestation, an outward visible presence indicating the endowment of our Lord with power and full equipment for His Messianic office. From the Gospels, it is probable that no one witnessed this manifestation excepting Jesus and John. One can scarcely think it was necessary on our Lord's behalf, as

<sup>1</sup> Luke ii. 46.<sup>2</sup> Matt. iii. 16.<sup>3</sup> John i. 32.

the Holy Spirit doubtless led Him to be baptized even as He afterwards led Him to be tempted. In the case of John it was different, for it seems most probable that the manifestation of the Spirit's presence was vouchsafed to John, so that he might know Whom he had baptized, and John the Baptist expressly said so : "*He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit. And I have seen,*" etc.<sup>1</sup>

We learn from John i. 36 that it was given to John to see the Spirit remaining on Jesus. John had marked the *visible presence* of the Spirit descending as it were from heaven when Jesus was baptized. Our Lord after His temptation is again observed on two occasions by John, and on each John exclaims, "*Behold, the Lamb of God ;*" but in the thirty-sixth verse, already noted, it is said, "*And he looked upon Jesus as He walked, and saith, Behold, the Lamb of God.*" The Greek translated "*looked upon*" means viewing right through as we look through glass or other transparent material. It is the same that is used in the narrative of the young man who asked, "*What shall I do that I may inherit eternal life ?*" "*And Jesus looking upon him loved him.*"<sup>2</sup> Our Lord read his inmost soul, and, discerning its worth generally, loved him. The words "*looked upon*" in John i. 42 have a similar meaning. It is evident, therefore, that John the Baptist possessed the power of discerning the perfection of Christ—" *I have need to be baptized of Thee*"—and the presence of the Holy Spirit's special gifts abiding on Him—" *Behold, the Lamb of God.*"

Returning to Christ's baptism, and the second part of the question respecting the apparent endowment of Christ with the Holy Spirit, one might conclude that John had observed on the last occasions he saw Jesus, evidence of the Holy Spirit's presence such as he had not seen previous to His baptism.<sup>3</sup>

<sup>1</sup> John i. 33, 34.

<sup>2</sup> Mark x. 17, 21.

<sup>3</sup> By 'evidence of the Holy Spirit's presence' is meant that John realized

John marked by the spiritual endowment he possessed that before His baptism the soul of Christ was pure, and sinless, and holy ; but after His baptism, and after His temptation, he observes further evidence of the Holy Spirit's presence. What was this 'bestowal of the Holy Spirit' upon Jesus at His baptism? Dr. Cumming says, 'This scene was probably the investiture of Jesus as the Christ or Messiah.' No one questions that the Holy Spirit indwelt Christ previous to His baptism, and it is pretty evident that His indwelling was ever constant and continuous.<sup>1</sup>

It may be asked, 'Did the Spirit "come down" from heaven now for the first time?' No. 'Was a second "portion" of the Spirit given to Christ? No. God *'giveth not the Spirit by measure.'*<sup>2</sup> The Holy Spirit did not *come down* from heaven in the sense that He travelled a distance, or that He *came* where He always was and always existed ; there was a visible glory-light connecting, apparently, earth with heaven. The 'coming down,' the 'descending,' is a human expression, a human way of describing the investiture of a human soul with Holy Spirit gifts *from the Father in heaven*. If John heard a voice, or saw some small luminous indication, it might be attributed, in so superstitious an age, to demoniacal agency ; but the glory-light, the visible evidence of the Holy Spirit's presence, was so remarkable as to afford conviction to John that from the Father in heaven there was direct investiture upon Jesus for His Messianic office ; and this was the fact of the case. The language used is anthropomorphic—a human way

that Christ could now will to perform all miracles, and that He was endowed for, and acknowledged by God, in His Messianic office. To quote the subsequent testimony in the Evangelists to prove that John did not know that Jesus was the Messiah is to forget that John was human. Figuratively speaking, John was a wild bird, and could not live in captivity with an unclouded intellect.

<sup>1</sup> A learned writer states that after the descent of the Spirit at Christ's baptism He abode upon Him *and never departed*.

<sup>2</sup> John iii. 34.

of explaining the union of the Holy Spirit as the Spirit of God with a human soul. Common sense tells us that inasmuch as Jesus was filled with the Holy Spirit from the conception, and that as the Holy Spirit is One and indivisible and Omnipresent, Jesus did not require that the Holy Spirit should come down from heaven upon Him. The *manifestation* was the visible presence of the Holy Spirit; and it was more—it was the passport, the title, the degree conferred by God the Father upon ‘His Servant,’ fully and entirely qualifying Him in every particular; and, as the Almighty Father flashes His endowment along the line of the Holy Spirit’s Omnipresence as the Giver and Holder of the Human life of Christ, the voice of the Creator acknowledges His pleasure and satisfaction in His Anointed, “*This is My beloved Son, in Whom I am well pleased.*”<sup>1</sup>

Jesus is now to reveal the Father, and He must of necessity work miracles to arrest the attention of men, and to form a basis for His claim as the Son of God: “*Or else believe Me for the very works’ sake.*”<sup>2</sup> Jesus received at His baptism *power to will* over nature and life—to bridge over the gulf between the material and the spiritual—the power to will of Himself in the Holy Ghost, so that all things shall be subject to Him.<sup>3</sup> There was perfect correspondence between the Son of God and His human nature, but it is in that human nature that He had to undergo all things on earth. His power to will as man was incomparably greater than that possessed by any other man, for He had all power at command; though, as the Servant of God, His eye is ever to the *will of the Father*.

Before leaving the subject of the human power of Christ and His endowment at His baptism, it will be well to note the fact that, although it is unquestioned that the Holy Spirit indwelt Christ before His baptism, the narratives in the Gospels speak of the Holy Spirit descending upon and abiding on our Lord at His baptism. The authorities who have

<sup>1</sup> Matt. iii. 17.

<sup>2</sup> John xiv. 11.

<sup>3</sup> John iii. 35.

studied the relationship of the Holy Spirit to the Son of Man, almost without exception, state, or consent by their silence, that the descent of the Spirit upon Him at the Jordan was an investiture of power, and not *the gift of the Person of the Holy Spirit*. I shall have occasion to refer to this point again, but I would note here that the facts just stated afford the key to the somewhat difficult problem with regard to the 'gift of the Holy Spirit;' because, if the descent of the Holy Spirit upon Jesus, and the abiding of the Spirit upon Jesus, mean Holy Spirit power and Holy Spirit gifts,<sup>1</sup> it will not require much proof to demonstrate that at Pentecost, and ever after, it was not the Holy Spirit in Person, but the gifts of the Holy Spirit that are implied and mentioned, notwithstanding the Holy Spirit is expressly named.

Fully equipped for His Messianic office at His baptism, our Lord is 'immediately'<sup>2</sup> driven by the Spirit into the wilderness. It was not left for man to say that Christ, like Adam, would have fallen if He was tempted. The Holy Spirit did not save Christ from temptation, though He preserved Him from sin. The spiritual law of the kingdom of evil was asserted by the prince of that kingdom, and Jesus, as the Representative of the kingdom of God, had to meet the tempter, the prince of this world. As a spirit, Satan probably tempted Jesus; as a spiritual parasite, he brought his hellish thoughts and suggestions into Christ's mind. Notwithstanding the purity of that mind, Satan could suggest, and did 'suggest' to Him. Jesus did not entertain Satan's suggestions, but was continually under his influence.

It must not be forgotten, in viewing this part of Christ's life—regarded by so many as visionary and unreal—that it was doubtless one of the most appalling periods in His ministry, only to be eclipsed by His passion and death. From Mark

<sup>1</sup> " *The Spirit of the Lord is upon Me, because He anointed Me to preach,*" etc. (Luke iv. 18).

<sup>2</sup> Mark i. 12.

it seems most probable that our Lord was tempted throughout the forty days, and it is not unlikely that the angel ministry continued for the same period. The power, and aim, and work of Satan will be noticed again in considering the passion of Christ. In the wilderness the powers of heaven are apparently in force to await the onslaughts of the powers of evil. Satan not only suggested evil continually, but sought to master the human nature of Christ; and, in order that the devil shall not kill Christ—that is, shall not dissociate His human life from His body<sup>1</sup>—the angelic hosts are represented in full power ministering unto Him. We read in Heb. i. 14 that angels are “*ministering spirits, sent forth to do service for the sake of them that shall inherit salvation.*” Nothing is said of the angels being ‘sent forth’ in this instance; but we may be sure that the angelic host who presided at His birth waited with anxious expectation the time when they should minister to Jesus in His conflict with the devil.

Where was the Holy Spirit during the temptation? Indwelling the Saviour, and permeating His whole being. But the devil had power over His human nature, especially over His mind and feeling. What an awful experience it must have been for a sinless soul to be exposed to the hellish and absolutely opposite nature of Satan, and to encounter his assaults for forty days! I was in company with a refined Christian lady on a dock quay when some sailors used blasphemous language in a quarrel. The lady *ran away*, she could not bear to hear such language. What must have been the feelings of Jesus to have the arch-fiend suggesting his hellish thoughts, and introducing feelings of hatred in contact with the feelings of love in Christ? Many think the temptation a nominal trouble. Who can tell the dreadful reality of it to one so sensitive as He who possessed a sinless soul.

From the temptation our Lord returned to the Jordan, and from thence went to Cana in Galilee, where He wrought

<sup>1</sup> Heb. ii. 14.

His first miracle. Nothing has been said regarding the possibilities of miracles so far as the creation or production of matter is concerned, but this miracle of Jesus will be just noticed from a material point of view. Miracles are signs and evidence of the superhuman power of Jesus; and the working of a miracle does not interfere with the natural phenomena which proceed continuously and regularly on the earth's surface. Mary commands the servants to fill the six vessels with water, and this water was changed into wine. It has been long surmised that matter was all made from one substance, and that substance of a most immaterial quality—like electricity or light, for instance.

It has been proved recently that chemical action, radiant heat, light, and electricity are all forms of energy, differing from one another only by reason of the length of wave motion, and the rapidity of the vibration of their consistent molecules. Chemical energy can be converted into heat, light, or electricity; and it seems more probable now than ever that all matter is composed of one kind, the various forms of matter—gaseous, liquid, and solid—being determined by the rate of movement and other conditions of the constituent molecules. Under these circumstances, the marvel of where the carbon came from to compose the wine, and the elements other than oxygen and hydrogen, at once disappears. He willed that wine should be formed from the water, and certain molecules assumed other rates of vibration, and wine came as the result. He willed that the loaves and fishes should be multiplied; He altered the rate of vibration and physical quality of the molecules of air, and bread and fish resulted.

Scientific men are looking forward to the time when men shall control Natural Forces. Are we going to refuse this power to Jesus Christ? Surely the son of God could exercise authority over the works of which He had assisted in the making. The foregoing has not been adduced with a view of showing that Christ's miracles did not require the great

power of the Holy Spirit in their working, but to point out that, given the will-power over matter by the Spirit of God, these miracles are not infractions of the Laws of nature. Electricity is converted into heat and light; and changes of this kind are going on *naturally* every day; and it may yet be given to man in the ages beyond to discover that by the use of Holy Spirit gifts greater things than changing oxygen into carbon may result. His miracles do not prove Christ to be the Son of God; but they show that He bridged over the gulf between the material and the spiritual.

In the third, fourth, and fifth chapters of John, and elsewhere, Christ claimed all power, and that all things were placed by the Father in His hands. If these claims are said to mean that Christ as the Son possessed all power, but as the Son of man had only limited power, I do not think this is correct. The tendency to-day is to prove limitations to His miraculous power, and limitations also in reference to the extent of His wisdom and knowledge. The ancient idea of the Holy Spirit being upon Jesus at the commencement of His ministry, but was taken away at His passion and death, is being revived in other forms. When Jesus went to Nazareth, we learn, "*And He could there do no mighty work (power), save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief.*"<sup>1</sup> Some say these words prove a limitation to His power. They show His humanity certainly, but I fail to see that His power was limited. Jesus was in His old home. His human nature was greatly stirred, and, as a man, He felt that He could not work miracles for so unbelieving and so unsympathizing a people. The fact that our manhood, our personality as man ends only at the point of union with the Holy Spirit—a consideration of this will help us to see how Christ acted simply as a man without looking through the Holy Spirit to His Sonship. The Servant of God was at work; and, goaded

<sup>1</sup> Mark vi. 5, 6.

on by Satan, doubtless, the Nazarenes tumultuously hustled Him out of the city.

In connection with this narrative we have the record of Christ 'marvelling.' In Matt. viii. 10 we are told that Jesus 'marvelled' at the faith of the centurion. Do not these records point to a limitation of knowledge? Can these apparent limitations be reconciled with Christ being the Son of God and omniscient? Yes, in two ways, and they do prove a limitation. In the first place, the man Christ Jesus was speaking to the centurion. He might have known what the centurion would answer if He thought fit. He might have known even the general and determined unbelief of the Nazarenes had He sought to know. There would, however, be a continual unrest and disquiet engendered in His human mind if He continually discerned what would take place around Him, and how men would behave towards Him. Hence He used His human mind, and thought as other men did. When He wept over Jerusalem, it was because He used His Omniscience; and His life would be even more a life of sorrow and weeping if He sought to use the power of His Divinity continually.

We can see how He looked right away from His humanity through His Sonship to God as He reveals the Father; as He claims equality with Him, and says that He is in heaven; but in His dealings with men He acts as a man, and uses His human mind and intellect. That human mind was not superhumanly stored with knowledge. He had gained knowledge, perhaps, much above the average of men of His age, but He had gained it by experience, and by learning as other men had. Here, therefore, in His *human* knowledge, that knowledge recorded from observation, and stored up upon the 'page' of human memory, we can say, with all reverence, it was like our own, limited. That He could read men's hearts and minds, and make use of that knowledge if He so willed, is proved by the Scriptures; and that as the Son of God He

could discern everything either in heaven or on earth is proved by His own utterances. But would He be God's Servant doing His will, and carrying out His Mission, if He called these powers to His aid? Would He be the Son of Man in any true sense, or would He be gaining that human experience which would constitute Him the "merciful and faithful High Priest in things pertaining to God"?<sup>1</sup> The fact that Christ 'marvelled' shows us how perfectly human He was, but it does not show us any limitation of His knowledge as the Son of God; nor does it prove in any sense that He was only a man, and not God.

Again, without questioning the meaning of the word in the original, it must be evident to all that it would be difficult for the writers of the Gospels to describe by any word what actually occurred. Our Lord could not be otherwise than distressed at the conduct of His neighbours at Nazareth; and, deeply pained by their unbelief and want of sympathy, He expresses it with feeling. Did the word 'marvelled' adequately express what took place from Christ's point of view?

Furthermore, when He marvelled at the faith of the centurion, we can conjecture that He inwardly rejoiced in His human heart at so great an exhibition of faith, and expressed His admiration outwardly. Would the word 'marvelled' truly convey what occurred? Then, further, the fact must not be forgotten that in both instances our Lord was expressing His feelings to men, as man to man; He did not marvel to God.

The question may be asked, however, When we acknowledge a limit to even His human knowledge, how do John ii. 24, 25 agree with such a conclusion—"He knew all men;" "*He Himself knew what was in man*"? Human knowledge is gained largely by experience, and, whilst one would place no limit upon the knowledge of Christ by reason of His Divinity, His human knowledge increased day by day. For instance,

<sup>1</sup> Heb. ii. 17.

He had not had a previous like experience of the people of Nazareth. Humanly speaking, this was new knowledge, new experience, so strange that He 'marvelled.' The same may be said of the centurion's faith. Humanly speaking, Christ was a Jew, and such faith was unexpected in a heathen, and as a man and a Jew He marvelled.

It is evident from the records of Christ's life and ministry in the Gospels that He acted as the perfect Servant of God, receiving in and through the Holy Spirit those powers and commands which day by day were necessary for the prosecution of His Mission. We may, therefore, conclude with reverence, that whilst Jesus as the Son of God possessed all power and all knowledge, yet He rarely used a greater gift than that of reading the hearts of those in His presence; hence we need not be surprised though Christ did 'marvel.'

Another difficulty, perhaps the greatest difficulty in the life of Christ, has reference to His appeal to God in Gethsemane and His cry on the Cross. If Christ was filled with the Holy Spirit, how can the records of His Passion and His death be reconciled? I shall not deal with the theories and heresies of the ancients, some of whom concluded that the Holy Spirit was taken from Christ during His Passion and death, but state unreservedly that the Holy Spirit's relation to the Redeemer during the last week of His life was the same as during every other day of His ministry. In a word, the Holy Spirit permeated every iota of the human mind, and soul, and life, and spirit of Christ from the Conception to the Cross; from the first dawn of His human life to the last throb in death. The Holy Spirit never left Him a moment; no, not even in Gethsemane, not even on the Cross.

Let us note the circumstances a little fully. Before our Lord went to Gethsemane, He stated to His disciples, "*the prince of the world cometh.*"<sup>1</sup> The final conflict with evil took place in Gethsemane, but it was continued on Calvary. In

<sup>1</sup> John xiv. 30.

the wilderness our Lord was tempted for the purpose of introducing 'pride' in His nature—Satan's own weakness, apparently, and the weak point in our first parent's armour also. Christ was not influenced. In Gethsemane, Satan's attack was directed mainly upon the bodily union with the human soul. The circumstances had become altered entirely. Before His ministry Satan assailed His human mind and intellect with a view to influence the character of His teaching, and the tenour of His life. Satan failed. But how evident it is from the Gospel testimony that Satan prevailed in his next design. Is it not strange at first sight, that notwithstanding the wondrous beauty of His life and example, the fact that never man spake as He did, and the still greater attractiveness of His working so many astounding miracles, He did not secure more adherents, and that His ministry produced so little apparent fruit? It does seem impossible to reconcile this want of success with anything short of the powers of evil meeting Him at every step, and, having failed to influence His mind, throwing all their efforts into the endeavour to foil Him by promoting and suggesting evil thoughts and actions in the minds and hearts of Christ's hearers. And this Satan and his followers continued to do as long as Christ's ministry lasted. He failed to influence the Teacher, but he knew and acted upon the weakness of the taught, and he proved successful.

There is more significance in the words uttered by Christ in that memorable prayer after supper, and supposed by Dr. Westcott to have been offered in the Temple courts before our Lord crossed the Kedron to Gethsemane—" *Having accomplished the work which Thou hast given Me to do*"<sup>1</sup>—than is generally attached to them. His ministry was ended, and, although Satan was most active with Judas and Peter, and all of the disciples "*who forsook Him and fled*," as well as in the crowd who showered their hate upon Him, and in the soldiers

<sup>1</sup> John xvii. 4.

who mocked and scourged Him,—it was useless for the devil to trouble further about His ministry. It may be suggested that Satan would scarcely bring about His death, so as to afford everlasting life to His followers, but the answer is simple. Our Lord had raised the ire and indignation, and the deepest hatred also in the minds of the chief priests and scribes, and, sooner or later, they must wreak their vengeance on Him. It was only left, therefore, for Satan to make Him suffer all the indignity and torture that he could. When Christ had finished the work God gave Him to do, there was nothing left to be accomplished in His human life but that He should be offered as the Lamb of God to take away the sins of the world.

That our Lord knew of the awful character of His last conflict with Satan is evident from His references to the sorrow He felt—“*What shall I say? Father, save Me from this hour;*”<sup>1</sup> but it is likewise certain that the onslaughts of Satan when they came were a new experience to the God-Man. In Christ’s sacrifice the perfect human body, mind, and life are concerned, and in the Garden it is the *Son of Man* Who does battle with the devil, and it is the Son of Man Who afterwards lays down His life in the Holy Spirit. In His agony He suffers alone, as if forsaken by God, and only one angel comes at length to strengthen Him. Why is this? Where are the angels who were with Him in the wilderness—those who ministered and sustained His humanity in the first conflict? Then He had not finished the work God gave Him to do, and they, as the champions of the kingdom of righteousness, sustained and protected the human nature of Christ from injury by the kingdom of evil. With the work finished, Christ in Gethsemane was attacked as the Lamb of God. He was made sin for us in that He died, and He had to tread the winepress alone, for even the angels must not use their power to prevent the Sacrifice being offered; but He must be sacrificed by *men*, and so an angel came to strengthen Him. The archfiend

<sup>1</sup> John xii. 27.

attacked His human mind, and made Him 'sore amazed' and 'heavy.' It was an awful attack. The body was assailed, the forces incident to life were drained away, the nerve centres of the brain were strained to their highest pitch of sensitiveness, and what we term consciousness was almost lost. The battle was too great for His human nature, but He must bear alone the full exhibition of Satan's power. Satan would like Him to forego His sacrifice, and he causes our Lord to pray, "*Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done.*"<sup>1</sup> Satan cannot take Christ's will out of the Holy Spirit's keeping if Christ desired to leave it there, although he could assail His mind as well as His body, and when Jesus says, "*Thy will be done,*" an angel comes to strengthen Him, so that our Lord shall not succumb under the awful mental and bodily strain in the Garden.

Calvin, Meyer, Bengel, Godet, and others assert that the agony-drops from the Saviour's brow presented the appearance of natural blood.<sup>2</sup> Satan has power over matter, and, as the hypnotist can cause blood to flow from the pores of the hypnotized, it is not beyond credence that Satan caused our Saviour's blood to flow thus. If he could have occasioned that precious blood to have been all withdrawn from the body of Jesus, and prevented His being offered as the Sacrifice *by men* so that the sin-cleansing blood would not be shed in the sight of His enemies, with what satisfaction Satan would view the result; but this must be prevented, for, "*as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:*"<sup>3</sup> hence an angel came to strengthen Him.

Who can tell the agony He endured in Gethsemane? The shrinking of a sinless soul from evil has already been mentioned as terrible, and Luther pointed out long ago how little we men with sinful, hardened natures can realize that great shrinking; but it is known that those who suffer from acute

<sup>1</sup> Luke xxii. 42.

<sup>2</sup> See "Speaker's Commentary."

<sup>3</sup> John iii. 14.

nervous strain have their sensitiveness incomparably increased, and the possible agony inflicted by a power having full control over matter must be beyond description. Death? Even the death of crucifixion was nothing compared with Christ's mental sufferings; and these, be it remembered, continued until He cried, "*It is finished.*" For our Lord to be conscious, in His semi-unconsciousness, that the powers of evil surrounded Him, and assailed Him mentally so that the Holy Spirit, His Sonship, or His Father was not visible to the human spirit of the Redeemer must be awful; and could we but enter into the depths of mental distress which he experienced, we would not be surprised to learn that He cried, "*My God, my God, why hast Thou forsaken Me?*"<sup>1</sup> In that great conflict He paid the debt and bore the sin of the world; and God accepted His shed blood as the cleansing for sin.

Where was the Holy Spirit while all this conflict was proceeding? Where He always was, in and through every part of Christ's mind and spirit. Why did he not interfere on His behalf? The Holy Spirit does not interfere with the free-will of men, hence the wicked wreak their vengeance on God's most holy and saintly people; and when Jesus undertook to be God's Lamb for the redemption of the world, He did not expect to be relieved from the agony incidental to the task He undertook: "*I came to do the will of Him Who sent Me.*"

Furthermore, be it noted, our Lord was truly man, and as such lived with men. His actions and teaching had raised the ire of the Jews, and as man He must bear the brunt of Jewish hatred. As man He must be amenable to the attacks of Satan, hence it was that the Saviour, Who "*through the eternal Spirit offered Himself without blemish unto God,*"<sup>2</sup> bore as man bore; and, whilst the Holy Spirit filled His soul and spirit, God permitted men to shed the blood of His Lamb, even as the men of old shed the blood of their sin offering. There is nothing abnormal in this, for we know that the saints

<sup>1</sup> Matt. xxvii. 46.

<sup>2</sup> Heb. ix. 14.

of all ages were pierced by the arrows of sin, and often with poisoned barbs ; and it is not surprising that the Jews behaved as they did to the Lamb of God, or that Jesus should not be exempt from the agony incidental to the final conflict with Satan and the Jews. From the Garden to the Cross that conflict waged with especial fury. The innocent One was condemned, and on Calvary He was crucified. When the end came, He cried, "*It is finished*," committing His spirit into the Father's hands. *In* the Spirit His human personality was held while His body lay in the grave, and, when the grave failed to hold that body prisoner, it was the Holy Spirit who raised Him.<sup>1</sup>

After forty days our Lord leads His disciples as far as Bethany, and blesses them. "*And it came to pass, while He blessed them, He parted from them, and was carried up into heaven.*"<sup>2</sup> It was by the power of the Holy Spirit He was thus carried up. If it is suggested that I ignore the assistance of the angels, I do not, for they get their power from the Holy Spirit ; and, although nothing is said that Jesus ascended in the Holy Spirit, there can be no question that He did so ascend.

<sup>1</sup> Rom. viii. 11.

<sup>2</sup> Luke xxiv. 51.

## CHAPTER XXII.

### THE MISSION OF THE COMFORTER.

*"When the Comforter is come, Whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, He shall bear witness of Me."*—JOHN XV. 26.

THIS passage (with a few others) has given rise to much of the difficulty surrounding a simple exposition of the Holy Spirit in His operations, and the presence of His Person as the Omnipresent Spirit of God. In the ages gone by when theologians were confronted with this verse, and then reminded that the Holy Spirit was everywhere, and always was everywhere, two explanations were given for evading the difficulty: (1) God in His Providence differed from the Comforter, Who was a Personal Being, unique and new in His operations: (2) the Person of the Holy Spirit was only given to those who believed in Christ. There is only one conclusion that seems feasible after reading most of the writings which deal with this question, and it is this, that up to the time of 'conversion' men were wrought upon, not by the Person of the Holy Spirit, but by some 'influence,' some attribute of God.

The Holy Spirit is everywhere, and, as is generally conceded now, God is only present on earth by and in the Third Person of the Trinity. If that is so, and there is no questioning the fact, then the Holy Spirit the Comforter could not be '*sent*;' and, in like manner, He did not *proceed* from the Father, in the way the general meanings of the words are

accepted. The usual significance attached to the word 'sent' is that the Holy Spirit at the command of the Father or of the Son *leaves heaven* and 'proceeds' on a sort of dove-like errand to earth to carry out certain work for the Father and the Son. I admit there are many Christians who do not imply any motion or travelling when they speak of the Holy Spirit being sent; but the majority of writers point out that the Spirit is not *always in* converted men, but comes and goes according to the quality of their immediate actions; whilst, as stated elsewhere, it is generally taught that the Holy Spirit only works upon the unconverted from *without*. It is useless to argue, therefore, that men do not imply movement or travelling, for they do.<sup>1</sup>

No wonder religious men accept without reserve the conclusions to which scientists have arrived, that God created the earth and then left it to the tender mercies of the Law of Continuity or to certain fixed Laws and Forces. The Omnipresence of God must be confined to Fixed Laws or Forces, else it is not possible to believe in the words 'sent' and 'proceedeth' in their literal sense.

Let us conclude, for argument sake, that the Holy Spirit the Comforter was 'sent' for the first time at Pentecost;<sup>2</sup> and 'proceeded' from the Father. When did He return? This is a trite question, and it is asked with all reverence. The answer is very definite. In John xiv. 16 there is further reference to the Comforter: "*And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever.*" It is of no avail to say that this promise was to the disciples—the 'for ever' cannot be limited to their lifetime. The Comforter was therefore sent at Pentecost to abide *in the world for ever*.<sup>3</sup>

<sup>1</sup> "Above and better than all this is the glorious fact, that now for the first time . . . the Holy Spirit actually came down from heaven."—Kelly, "Doctrine of the Spirit," p. 88.

<sup>2</sup> As stated by Olshausen, Kelly, and others.

<sup>3</sup> See Matt. xxviii. 20.

If it is contended that the sending of the Comforter is restricted to believers and that He abides with none else, observe the special work that is assigned to Him by Christ. In John xvi. 8, 9 we are told that the Comforter shall “*convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me,*” etc. The Comforter is to convict the world—“humanity separated from God”—and this work is to be as lasting as His comforting power to believers, viz. ‘for ever.’

It is very strange that so many authorities and writers on the Holy Spirit have overlooked the fact that the *same* Comforter Who is ‘sent’ or ‘given’ to believers is He Who is to convict *the world* of sin. Did not the Holy Spirit always convict the world of sin? Most certainly He did, but He had immediately after Christ’s death a new work to undertake, a new point to convict, viz. that men *should believe on Christ*. It is self-evident, therefore, that even if the Comforter came down from heaven for the first time at Pentecost He must be *omnipresent* here ever afterwards to perform the duties assigned to Him, for to convict of sin, of righteousness, and of judgment implies every operation in man from repentance to the highest sanctification: hence I ask again how is it that to-day the Holy Spirit is still said to be ‘sent,’ and men still ask that He shall come down from heaven?

One is led to ask, too, how is it that so much importance has been attached to the ‘procession’ of the Spirit from the Father and the Son as to cause the disruption of the Eastern and Western Churches? Let us examine this view of the Procession of the Spirit so as to see its bearing on the word ‘sent.’ It would serve no useful purpose to enter into the controversy relating to the Eastern and Western Churches, and much more than sufficient has been written about it already; nor are we likely to lose sight of the subject yet, as some modern writers attach much importance to it.

Dr. Cumming says, “We are taught that the Holy Spirit

‘proceedeth from the Father.’<sup>1</sup> By this is meant that God the Father is the Source whence the Spirit issues; and yet not in such a sense that He ever began to proceed from Him, or that there ever was a moment in which he was not so proceeding. It is not only Procession, but Eternal Procession, that is true of Him. And it refers not to an action which can be dated, but to a *Mode of Being* which has ever been.”<sup>2</sup>

In Dr. Milligan’s still more recent lecture, the Procession of the Holy Spirit is mentioned, and he views the doctrine in the same light as the Western Church. He points out,<sup>3</sup> however, that the late Dean Stanley, with Professor Schaff, regarded the controversy as extinct, or at any rate of little importance. Professor Smeaton also mentions some who take a similar view, and “dismiss the subject of the procession with summary marks of impatience.”<sup>4</sup> W. H. Stowell, Roellius of Holland, Dr. Wardlaw, and Professor Moses Stuart are mentioned; and this list could be swelled very considerably if such testimony were needed.

Professor Smeaton sets his views of the importance of the doctrine clearly, and these will be quoted. He says, “1. If there be no generation or procession, and if the names FATHER, SON, AND SPIRIT have respect merely to the covenant of grace, it would follow that these names are but official names, and have no essential relation underlying them. 2. It would follow that the Father could act in an isolated way without the Son and Holy Spirit, and that they, again, could act from themselves apart from the Father without any natural and necessary relation of the one to the other. 3. It would follow that the bond of unity between the Persons was really subverted or overthrown.”

Principal Moule wrote of the Forthcoming of the Spirit

<sup>1</sup> John xv. 26.

<sup>2</sup> “Through the Eternal Spirit,” p. 87.

<sup>3</sup> “Ascension of our Lord,” p. 192.

<sup>4</sup> “Doctrine of the Holy Spirit,” p. 112.

in the Holy Trinity from the Father and the Son, "When we speak of Procession . . . We mean that in the revealed inner relations of Godhead, in those eternal and necessary relations ('necessary' in the well understood sense that they are relations lying in the very nature of God, relations which in that Nature *must be*, even as holiness *must be* in it), while the Father is the Eternal Origin of the Eternal Spirit, the Son is concurrently His Eternal Origin also." <sup>1</sup>

From the above quotations—and attention will be confined to them—and the fuller expressions in these modern treatises two things are evident : (1) Procession, as stated by Principal Moule, refers to the inner relations of the Godhead—that the Son concurrently with the Father is the origin of the Eternal Spirit ; (2) that the most modern writers still use language in reference to the Holy Spirit, which implies not only a Mission, but a journey undertaken by the Holy Spirit ; and not a local Mission, but a journey involving distance. These two considerations have a very important bearing upon the groundwork of this treatise.

Before referring to 'procession,' it will be well to notice the 'origin' of the Eternal Spirit. Does not the title itself tell us that He had no origin? No one speaks of the origin of God, and Scripture gives us no warrant to infer that the Holy Spirit had any origin. We know so little of the inter-relationship of the Persons of the Trinity that it is difficult to define what those relationships are ; but when it is realized that all those involved in the doctrine of the Dual Procession rest entirely and absolutely upon the word 'proceedeth ;' that the word is only mentioned once, and that the word translated proceedeth does not mean proceedeth at all, it will be seen that the doctrine of Procession is a kind of meddling with the inter-relation of the Trinity that has no Scripture warrant to support it. It is conceded, however, that the words 'sent,' 'come,' etc., had an indirect bearing on the question, but only indirect ; and

<sup>1</sup> "Veni Creator," pp. 26, 27.

reference will be made to these anon. The passage quoted above from Dr. Cumming in reference to Procession seems to give the right view—"a Mode of Being which has ever been;" but He speaks of the Father being the source whence the Spirit issues.

Perhaps it will be best here to consider some points with reference to the relationship of the Three Persons of the Trinity which seem to show that there is no Scriptural testimony in favour of the Son being the origin of the Spirit. It is well to state at the outset, however, in treating so deep a subject, that the Holy Spirit is as much the Spirit of the Son as He is the Spirit of the Father; and to define that if the word *proceedeth* meant that the Holy Spirit was an Ambassador Who walked, so to speak, or journeyed, from heaven to earth—from one point of distance to another—He would proceed equally from the Son as from the Father.

But it seems far more probable that He never did emanate from either the Father or the Son. We are not considering an attribute of God, or a part of God like as the spirit of man is often regarded as a part of man—we are considering God. The Spirit of God is not a part of God. *He is God.* He never was evolved, or came out of any other Being; He never journeyed from one point to another. He never came down from heaven to earth.

Men have often attempted to define how the Father was the origin of the Son, and the Father and the Son the origin of the Spirit, assuming that God was once alone. It is all very well to say that these are assumed terms; in fact, a sort of premiss. Writers on Procession use assumed terms, and yet refuse to see that if these are necessary to show how the Son was of the Father, etc., assumed terms were also necessary to show the disciples how the Holy Spirit was one with the Father and the Son—hence that 'sent,' 'came,' 'proceedeth,' etc., are only assumed terms to teach spiritual truths in the language of material things.

Let us assume that God was once 'alone,' although He was never alone. Was the Person of God in heaven? No. God had no Person, and there was no heaven. God was then as He is now—SPIRIT. What was the extent of His dominion? Unlimited, immeasurable, infinite. Where was the seat of His power? Everywhere. He had no parts, no limits, no members (arms, legs, etc., none). If one could have measured a cubic inch of space in any of the innumerable billions of miles occupied by God, as much power would be found there as in the infinite immeasurable. And the same is true of knowledge, and wisdom, and love. Who was this Infinite Omnipresent, Omniscient, Almighty One? THE ETERNAL SPIRIT-GOD.

Following the order of thought adopted by the Western Church, the Infinite Spirit-God (not the Father) generates His only begotten Son. Does God generate a life—a spirit for the Son? No. God's Son was, like man's son is, *a portion of Himself*. God always was Infinite Life, Infinite Spirit. What did God generate, then? THE SON. How much greater is the space occupied by the Son and the Infinite Spirit-God than was occupied before the generation of the Only-begotten? None whatever. God was infinite before; He is infinite still. But where is the FATHER? it may be asked. The Infinite Spirit-God is the Father, but He was only Father *after* the Son was begotten. A man is not reckoned a father because of his power of generation—he only becomes a father at the moment his child is born. The Son was not born, but the Infinite Spirit-God only became the Father when the Son was begotten. From this it appears that the Son precedes the Father; but it is not so—it is the Infinite Spirit-God Who precedes the Son, and precedes the Father likewise.

When the Infinite Spirit-God became the FATHER He located His Fatherhood in heaven,<sup>1</sup> and the Sonship in heaven also—in the Bosom of the Father. Now, therefore, the dominion

<sup>1</sup> See p. 14.

of the Infinite Spirit-God is presided over by the Almighty Father sitting on His throne in heaven. The only begotten Son also reigns in heaven, and there undertakes His Sonship. Heaven is infinite, immeasurable ; but, if we assume it is finite, then the Holy Spirit-God rules over infinitude other than heaven. But the Father and the Son are *of* the Infinite Spirit-God ; it follows, therefore, that He Who rules over the infinite immeasurable other than heaven must be the Infinite Spirit *of* God.

This dominion of the Spirit of God is acknowledged by modern writers as well as by the ancient Fathers. Dr. Cumming states, "The Holy Spirit is that Person of the Godhead, proceeding from the Father, Who is the medium through Whom the Father's work is done in Creation and Providence, and by Whom He reaches and acts on the spirits of men."<sup>1</sup> Where the mistake is made is to assume—and there is no Scripture warrant for such assumption—that the Father had the priority of existence, so to speak. The Infinite Spirit-God (God is Spirit) was first in order, if we dare assume any priority, and as He was in no wise changed or altered by becoming Father to the only begotten Son, and as the only begotten Son in nowise changed or altered the Essence of the Infinite Spirit-God, it follows therefore that the Eternal Son was not in any sense the '*origin*' of the Eternal Spirit. Even God is not the origin of the Eternal Spirit, for the Eternal Spirit is God.

It must not be inferred from the foregoing remarks that the Holy Spirit is the chief Person in the Trinity. The Three being One, and of one Essence, there cannot be any distinction of power ; but there is, notwithstanding, a recognized seat of government, with a recognized Head. The Infinite Spirit-God, it is premised, before 'generating' the only-begotten Son, determined that the seat of government should be in heaven, and that the Father should dwell there, and occupy the Throne. The Father is regarded as the First Person of the Trinity because He is the Almighty on His throne ; the

<sup>1</sup> "Through the Eternal Spirit," p. 89.

Son is the Second Person because He is the Son of the Father ; and the Holy Ghost is the Third Person, not because He is subservient to the Father and the Son, or the Servant of Both, but because, as a Person, He is neither the Father nor the Son. It must be remembered that it is man who has so classified the Persons, and it is man who draws the distinction between them, for with God they are One.

Turning back to Professor Smeaton's conclusions on p. 332, it will, not unlikely, be maintained that I assume the Holy Spirit can act in an 'isolated' way without the Father and the Son, or that the Son can act alone in heaven, or that the Father can act alone without the Spirit or the Son. Most certainly. As One God they cannot act alone, but as Persons undertaking separate offices, most certainly. Any one who regards all operations experienced here as coming from the Father through the Son to be executed by the Holy Spirit is measuring the Infinite Mind, and Knowledge, and Wisdom, by the most finite understanding.

It seems clear from Holy Writ, that the Father in heaven has no communication whatever with sin and hypocrisy, either in the sinner or in the believer. If it were assumed that all prayers were communicated to the Son by the Spirit, and by the Son to God, then the discriminating power would be vested in the Father. What necessity is there for this, when the same knowledge, power, and the same attributes are in the Spirit as well as in the Father? The Spirit carries to God only those prayers and records of men which are acceptable in His sight. It is well to remember that, notwithstanding all authority is given to Christ in heaven and on earth, the Holy Spirit has all authority also.

Our next consideration is, 'How do the views expressed in reference to the inter-relations of the Godhead harmonize with John xv. 26?' What of the word 'proceedeth' from the Father? It is generally admitted that the present tense has reference to eternal procession, that the Holy Spirit always

did 'proceed' from the Father. The chief light on the word 'proceedeth' is thrown by the preposition used, which indicates that the Spirit of 'Truth proceedeth 'from the side of' the Father. To finite minds the idea of distance covered conveys the thought of proceeding or journeying from the point of contact, 'side of the father,' to the end of the Mission—earth. This procession, however, was and is of a very distinct nature, and one which never involved movement or journeying in the sense we use the words. We must not forget that the Holy Spirit in the extent of His Person occupies, so to speak, all the space from the 'side of the Father' to us on the earth, so that He never took *one step* in His 'procession.' Again, the Holy Spirit is of equal Wisdom and Power, and is all Wisdom and Power everywhere.

The Holy Spirit may be likened, finitely, to the Mediterranean Sea, which 'proceeds' from Gibraltar to Asia Minor, and yet never leaves its bed. The Persons in the Godhead are not separate Beings, and the Holy Spirit said to be given to believers is not a different Being to the Holy Spirit in Providence, but one and indivisible; so that the words, 'from the side of the Father,' remind us of a union like there exists between the arm and the body. But this simile must not be pressed too far. God has no side, nor has the Father any side, and the Holy Spirit in the light of proceeding (extending) proceedeth everywhere.

Let us now deal with an apparent difficulty. What is the meaning of the word 'send' in John xv. 26? It may be well to glance at John xiv. 16, 17 for a moment. Here we meet with the first indication of the Comforter, Who was to take the place of the Saviour when He went away. It is to be noted (1) that nothing is said of *sending* Him in this verse. He is to be given by the Father. (2) The gift of the Comforter was not one involving transmission from a distance, for the disciples were told, "*Ye know Him; for He abideth with you and*

is<sup>1</sup> *in you*." (3) The meaning of the word 'proceedeth' in the light of this primary statement with regard to the Comforter does not imply either forthcoming or procession at all.<sup>2</sup> It is simply this, that between us and God the Father, God the Holy Spirit resides; and the burden of Christ's teaching with regard to the Holy Spirit was to show the disciples that, although He was going to the Father, He would still have unbroken fellowship and communion with them in the Comforter the Holy Spirit. He further taught them that the Holy Spirit was not an influence, but a Person Who would do *in* them what Christ did for them.

One thing we learn regarding the fourteenth chapter of St. John is, that when Jesus spoke of going away the disciples did not know to where he was going. Keeping the thought before their minds that He was about to leave them, He said, "*I will pray the Father, and He shall give you another Comforter, that He may be with you for ever.*" This may be called the *first lesson* to the disciples respecting the Comforter. In the *second* and succeeding lessons Christ uses the language common to men and material things to express the Immaterial Spirit of God—the language of finitude to express Infinitude. When He used the word 'send,' He wished to teach the disciples that, although the Father and Himself would be invisible to them, all necessary gifts and graces, as well as the Personal communication and Presence of Himself, would be with them in the Holy Spirit; so implying that the Father had dominion over earth, although the Holy Spirit carried out His will.

It was a transition of the greatest moment, and at the same time involving the greatest difficulty, to comprehend how the Spirit the Comforter was to take the place of Christ, Who had

<sup>1</sup> According to the best manuscripts, see p. 253.

<sup>2</sup> Passages like John xvii. 8 have *some* literal meaning. The dominion of the Son was in heaven. His mission to earth involved an apparent 'coming forth' from the Father; but since all this was *in* the Holy Spirit, the Spirit of the Son, no journey is implied.

manifested the Father to His disciples. When He said, "*I go to the Father, and ye behold Me no more,*"<sup>1</sup> it would at once occur to the disciples that Jesus was going to heaven, for He had taught them to pray, "*Our Father, Which art in heaven.*" How indispensable it was to teach the disciples that there would still be unbroken communion with them after Jesus had ascended to the Father; so He says He will '*send*' the Comforter to show His right of communication with the earth, thus using words which conveyed to the minds of the disciples that the Comforter (Whom He first of all showed was known to them and *in* them) extended all the way from heaven where the Father was, and where Jesus would be, to the earth where the disciples were. At that time, when a complete knowledge of the Holy Spirit could not be expected of the disciples; when the term Spirit was rarely used, and the meaning thereof the vaguest (wind or breath), what other words could be employed to convey the thought that there was another Person in the Godhead Who would impart gifts to them, coming, as it were, from the Father and the Son; in human language, '*sent*' by the Father or the Son, and yet impart those gifts *in situ* as He was already in them?

In anthropomorphic language, the Holy Spirit is sent to give gifts to men by the Father and the Son; in language applicable to the Holy Spirit, He is not '*sent*' at all, because He performs His office without '*moving*,' and without any direction either from the Father or from the Son. Dr. Owen, who has been mentioned before, said in reference to the word '*send*,' "He which is *sent* removeth from the place where He was, *from whence* He is sent, unto a place where He was not, *whither* He was sent. Now this cannot properly be spoken of the Holy Ghost. For He being God by Nature, is naturally *Omnipresent*, and an omnipresence is inconsistent with a local mutation. . . . There must, therefore, a *metaphor* be allowed in this expression. . . . Thus God is said to *arise*

<sup>1</sup> John xvi. 10.

*out of His place, to bow the heavens and come down. . . .* So our Lord promised to *send the Holy Ghost* unto His disciples as a Comforter, Whom they had received before as a Sanctifier.”<sup>1</sup>

These remarks of Owen, though made so long ago, are very clear, and it is somewhat surprising that the word ‘send’ in the language of worship to-day should still foster false conceptions of the Divinity, and importance of the work of the Third Person of the Trinity. It is full time we got rid of the idea that the Holy Spirit is “*sent forth from heaven*” into the heart of every converted man.

Years ago prayers offered were couched in the language of the hymn, “Come, Holy Spirit, heavenly Dove, with all Thy quickening powers.” The absurdity of the dove-like excursions has in some measure altered the petition, and to-day men plead that God will ‘send’ the Holy Spirit. The idea so conveyed is generally that the Holy Spirit is an Ambassador from God, conveying messages and gifts from God, and that these messages and gifts are proportional to the measure of the Spirit so sent or given.

The Holy Spirit Himself is almost invariably regarded as the Servant of God, and of His Christ. This view of the Holy Spirit is erroneous, and the teachings of Scripture are very clear upon the point. The Holy Spirit is not a Servant, ‘sent’ here and there at the bidding of another. What can be more conclusive than the sayings of Paul in 1 Cor. xii., summed up in the words, “*but all these worketh the one and the same Spirit, dividing to each one severally even as He will.*”<sup>2</sup> That the quotation is a necessary reminder is shown by the following: “The Spirit, economically considered, is largely

<sup>1</sup> “Owen on the Spirit,” book i. chap. v. sect. 8.

<sup>2</sup> The following note from the “Cambridge Bible for Schools” on that passage is instructive:—“It is worthy of remark that what is predicated of God in ver. 6, is here predicated of His Spirit. The word translated *worketh* is the same in both places. ‘The Spirit worketh, not is worked. He worketh as He will, not as He is bidden’ (St. Chrysostom).”

dispensed from the Son." How necessary it is to define between the *fruits*, or the *gifts*, of the Spirit and the Holy Spirit in Person. The Holy Spirit is not dispensed. "Just as the Spirit worketh, and is not worked," so He dispenseth, and is not dispensed.

## CHAPTER XXIII.

### GIFT OF THE SPIRIT—PRAYING FOR THE SPIRIT—TAKING THE SPIRIT, ETC.

FROM what has been said already of the Omnipresence of the Holy Spirit and His work in man, it will be seen that a full and free salvation necessitates that, just as man can take salvation, because the Holy Spirit is ever waiting to help him, even so can man take Holy Spirit power to live a sanctified life. In other words, just as a man can lay hold or take eternal life through Jesus Christ, even so can he lay hold of the Holy Spirit, and take that fruit which is the food of holiness and the true spiritual nourishment of the Christian life. It has been noticed how the gift of Holy Spirit power by the laying on of the Apostles' hands, and bestowed for special services in the institution of the Christian religion, ceased for the most part during the first century. The terms which were employed referring to such bestowal of Holy Spirit power for the purpose of speaking with tongues, of prophecy, discerning of spirits, etc., should not be confounded with the 'reception'<sup>1</sup> of the Spirit by every believer.

There never was a time, perhaps, when the *gifts* of the

<sup>1</sup> The meaning of the word 'reception' in this place may require a word of explanation. Before the heart is yielded to Christ and the Father, the Holy Spirit is there convicting of sin and inciting to good ; but when a man believes in Christ, and the indwelling of our Lord in the Holy Spirit, then the believer receives the Holy Spirit '*consciously*' as his Guest. The Holy Spirit always pervaded the man's heart, but was not *consciously received* there until he believed.

Holy Spirit were more confounded with the *Person* of the Spirit. The importance of the Spirit's work in this Dispensation is more and more recognized every day, and with the vague notions which abound respecting Him, whether He is an influence or an attribute of God, it is not surprising, perhaps, that the gifts and Person of the Spirit should be so frequently commingled. It is well, therefore, to be definite upon the point, and to state that *the Person of the Holy Spirit has never been given at all*. He always occupied all space, permeated everything, and every one, so that it was impossible that He could have been given to any one in particular, any more than to all in general.

It is not intended to discuss the question as to the presence or absence of the article (*the*) before Holy Spirit in the New Testament (Greek), for Dr. Cumming has treated the subject somewhat exhaustively in his recent work;<sup>1</sup> and he has shown that no great importance can be assigned to the article. Indeed, it is evident that the article is omitted in some passages where the Person of the Spirit is mentioned, and it is present in some instances when there is no doubt that the gifts of the Holy Spirit are implied. I shall content myself, therefore, with the broad statement that whenever the gift or reception, the sending or coming of the Holy Spirit is mentioned or implied in the New Testament, *a bestowal of Holy Spirit power only, and not the Person of the Spirit is meant*.

After considering a passage or two recorded in the Gospels the truth of this assertion will become more evident. Let us take Luke xi. 13 : "*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.*" Here the article (*the*) is omitted before Holy Spirit, and it would strengthen my position to state, on the authority of numerous writers of distinction, that when the *the* was omitted before Holy Spirit, not the Person, but only the gifts of the Spirit

<sup>1</sup> "Through the Eternal Spirit," Appendix ii., p. 353.

were implied. But if the article was present in the original Greek, the meaning of the passage would be equally clear, for Matt. vii. 11 is a safe commentary on the text: "*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.*" 'Good things,' therefore, and Holy Spirit are identical; and no words of mine are necessary to show that the Person of the Spirit is not implied, but only *gifts* from the Holy Spirit.

It is best, however, while this text is in hand, to say in this place all that will be added in reference to asking for the Holy Spirit. The text has been dismissed in a sentence, as having no reference to the Person of the Spirit, because the fact is so patent; but when it is remembered that all that is said by modern writers about asking for the Holy Spirit rests upon Luke xi. 13 *alone*, some further reference is needed. Dr. Cumming states, "Another part of the teaching of the Lord is that we must *ask* for the Holy Spirit, and that we shall receive Him if we do. This was uttered before Pentecost, no doubt, and hence some have said that it has been superseded by that event. But it was not *recorded* until *after Pentecost* by the Holy Spirit Himself, and this without any indication that the time of asking was now over."<sup>1</sup>

Dr. Cumming was referring doubtless to the writings of the Rev. E. Boys: "The statement of our Lord in Luke xi. 13, that the Father will give the Holy Spirit 'to them that ask Him,' is a promise previous to the Pentecostal descent of the Spirit. It means, no doubt, that God will never refuse His Spirit to one who sincerely asks for Him. But in face of the numerous statements after Pentecost, that *every* believer is a Temple of the Holy Ghost, in which the Spirit actually and really dwells, we do not understand it to imply that the asking and receiving of the Spirit is to be a constantly recurring experience in those who have already received Him. And

<sup>1</sup> "Through the Eternal Spirit," p. 105.

certainly we gather that neither St. Paul nor any other inspired New Testament writer so understood our Lord's words."<sup>1</sup>

It will be seen that Mr. Boys leans to the view that the Spirit *in Person* is given to the *believer*, and He concludes naturally that a man does not require to pray for what he has already. The Holy Spirit is all power, all wisdom in every believer's heart, but is He not the same in the heart of the unconverted? If He has striven with men from the Creation until now, He must be present with men and in men; hence, if it is true that the believer should not ask for the Holy Spirit, it is equally true that no such petition is necessary on the part of the unconverted, and *no New Testament writer says that it is.*

To return, however, to the thought of 'asking'<sup>2</sup> for the

<sup>1</sup> "Filled with the Spirit," p. 72.

<sup>2</sup> Since the above was written, Professor Milligan's work, "On the Ascension of our Lord," has appeared, and the following (p. 167) is strongly confirmatory. "There had been no reference to the Spirit in any previous part of the discourse in which these words (Holy Spirit, Luke xi. 13) occur. In answer to the request of His disciples our Lord had just taught them that prayer in which the universal Church delights to recognize the expression of all her wants, when in a sudden and unexpected turn of language He closes with the promise of this gift of the Holy Spirit. From that gift, then, we cannot exclude the thought of provision for every want experienced by us; and in the parallel passage of St. Matthew the one form of expression is even substituted for the other, 'How much more shall your Father which is in heaven give good things to them that ask Him?' The gift of 'the Holy Spirit' and that of 'good things' cover the same ground. . . . Nor is this all (p. 169), for here too (John), as in the earlier Gospels, the specific promise of the Spirit immediately follows promises of the most general kind, as if to combine them into a simpler and more concrete form: 'If ye shall ask anything in My name, that will I do;' 'That whatsoever ye shall ask of the Father in My name, He may give it you.' Then comes the promise of the Advocate, Who is thus in Himself the fulfilment alike of the 'anything' and of the 'whatsoever' that we 'ask.'"

The gift of the Advocate, or Comforter, to the disciples does not refer to the bestowal of the Person of the Holy Spirit, but is only an understand-

Holy Spirit, Dr. Cumming says, "But it (asking for Spirit) can refer to nothing else than the fulness of the Spirit. It is impossible to suppose that it refers to conversion. The direction *how to be saved* is to *believe in the Lord Jesus*; it is *not* to ask for the Spirit."<sup>1</sup> Dr. Cumming's argument does not seem quite conclusive. If faith is the gift of the Spirit—and Dr. Cumming will say it is—then it is the unsaved who ought to ask for the Spirit; for if the Spirit were given in Person the man who received Him would have faith as a natural sequence. Dr. Cumming continues, "We conclude, therefore, that this passage is inconsistent with any other view of the Holy Spirit's work, than that He may *now* be entreated for, as a special gift—in His fulness—to the child of God." As Dr. Cumming concludes that the Person of the Spirit is only given to believers, it seems that he takes Luke xi. 13 as referring to asking for the Person of the Holy Spirit. It is right to add, however, that the word 'fulness' as employed by Dr. Cumming above has a very wide significance, because it embraces all the gifts and graces and fruit of the Holy Spirit as well as the Person of the Holy Spirit.

Mr. Boys raises no objection to men praying for the gifts bestowed by the Spirit, and he teaches very clearly and emphatically that we should pray for the fruit of the Spirit to be brought forth, and to be borne in our lives; and when we come to analyze Dr. Cumming's words we shall find that he means much the same thing, although he expresses it differently. I have said that he regards Luke xi. 13 as instruction to pray for the Person of the Spirit, and the word 'fulness' refers to the 'fulness' of His Person. This is scarcely a correct way of stating the case. If a man has the Spirit, and he wants to have Him in His 'fulness,' it is evident that man has only a able expression that the Holy Spirit in their hearts should be (as He always had been, though they did not know) a Personal Comforter—He that should teach them, and comfort them, and bring all things to their remembrance.

<sup>1</sup> "Through the Eternal Spirit," p. 146.

'piece' of the Spirit, and wants a larger piece. This is not what Dr. Cumming means, but this is what his words imply. There can be no question that the Holy Spirit—the *Personal* Holy Spirit—is *everywhere in all His fulness*, but the eye of the soul, so to speak, cannot see Him because sin is more or less in the way. The shutters are up—and sin is the shutter; but the Person of the Spirit is there all the same. Not *in* the sin—no, but permeating it, and yet distinct from it. When the 'fruit' of the Spirit—love, joy, peace, etc.—take the place of the sin, the windows of the soul are opened, and the presence of the Holy Spirit is recognized; but He is not one whit more present, nor is there one atom more of His fulness than there was before. But we have a *fuller consciousness* of His presence, and that consciousness becomes ever fuller as atom by atom of sin is removed, and the nature renewed by the Holy Spirit.

We are to pray for good gifts in the Holy Spirit, and we are to ask the Father for them, and expect them for Christ's sake; but we are nowhere commanded to pray for the Person of the Spirit. It is *impossible* that He could be given to us to form part of ourselves. We are joined to Christ—one body—by the medium of His human nature; but the Essence of God cannot form part of us. Man must be man. The holy man is made holy, not by assimilating the Spirit in His Essence, but by assimilating the '*fruit*' of the Spirit.

I know it is thought by some that if we cease to pray for the Holy Spirit, our religious worship will be greatly impoverished. There is no reason that this should be the case. We can pray that the Holy Spirit may take absolute possession of us—of our wills, our hearts, our entire spiritual nature; and we can ask the Father to give to His children *in* the Holy Spirit all those graces which, although not of the Essence of the Spirit, are, nevertheless, pure and holy, and the counterpart of those possessed in their fulness by the Lord Jesus. We can pray that the Holy Spirit may work in us to will and to do

of His good pleasure, so that we may become indeed the temples of the Holy Ghost.

I fail to see in what way religious worship will be impoverished, but it is a fact that Mr. Boys' treatise is regarded with disfavour by some because he points out that the Scriptures do not teach us to pray for the Person of the Holy Spirit. I can see, however, that there is a very possible *gain* in store by ceasing to pray for the Person of the Spirit. The impression made by such prayers upon the minds of the rising generation is, that the responsibility of our Christian living rests upon God, Who is fitful in the 'measure' of the Spirit He supplies to men; and if the religious life of the community is low—and the standard generally is very low—then the same is due to the lack or insufficiency of the Spirit. This is a perverted view of the case. It is untrue, unreal, and we know it; for the low standard of Christian life prevailing among us is due to our apathy, our carelessness, and our indifference to the power of God at our command.

When we cease to pray for the Spirit, and ask God for Christ's sake to aid us in making the Holy Spirit a welcome Guest, with every chamber of the heart thrown open to Him for renewal and sanctification, then our religion will have more reality and backbone in it; and our earnestness and fervour will be increased rather than diminished.

Perhaps some may raise an objection here which it will be well to anticipate. If we are not to pray for the Holy Spirit, then our attitude to Him and His attitude towards us is, so to speak, neutral; because we are not instructed to pray *to* the Holy Spirit. Mr. Boys thinks it is best to follow Scripture, although he says that prayer to the Spirit is nowhere excluded. The Western Church having made prayer so general, it is not surprising that the Holy Spirit is among those to be petitioned. Personally, it seems almost impossible to give equal adoration to the Holy Spirit if one does not pray to Him at all. The reality of His indwelling becomes the more manifest as we:

commune with Him, so experiencing His witness that we are the children of God. But if we do not pray to Him, we are commanded to pray *in* Him, and our attitude towards Him therefore is *not to be neutral*.

We have arrived at this stage face to face with a truth of infinite importance in connection with the teaching of the Holy Spirit, and a truth which has been grievously lost sight of in the past. No doubt the language used of the Holy Spirit—His being ‘given,’ ‘sent,’ etc.—has had something to do with it, but it is astonishing that the attitude of Christians to-day towards the Holy Spirit is much the same as that of the hyper-Calvinists of a few generations ago in reference to salvation. Christians to-day number hundreds of millions, but it is very questionable whether there be one million of these who do not admit with joy, and proclaim the truth, that whosoever will, or “*he that will, let him take the water of life freely.*”<sup>1</sup> Christians are agreed that all can *take* salvation, but it is not right to limit this passage to the first laying hold of Christ, and His laying hold of us. It refers, rather, to the continued drinking of the water of life. Apart from this fact, however, can it be possible that we have liberty to *take* salvation, and yet not be able to *take* the power of the Spirit to live the Christian life? Must we sit down by the well, and wait until the Holy Spirit thinks fit to fill us with the living water, or until we are filled with the Spirit? We are told, even to-day, by numerous writers that this must be our attitude; but I fail to see that this is the teaching of Scripture.

Writers tell us not to pray for salvation, but to “take Christ at His word.” Good! SALVATION IS FREE, blessed truth! Alas, I find that without holiness, no man can see the Lord; and I learn that the Holy Spirit is the Spirit of Holiness, and writers on the Holy Spirit tell me I must wait to be filled. Then salvation is *not* free. Blessed be God it is! His salvation *is* free; it is man who has made it appear otherwise,

<sup>1</sup> New Version, Rev. xxii. 17.

and we have not to wait for God to give, or even to ask for the Spirit's power, to live the sanctified life, but we are to *take* the Spirit; in other words, lay hold of Him by faith, even as we laid hold of Jesus by faith; and, holding Him thus, we are to pluck the fruit of the Spirit, and eat.

Canon Westcott showed<sup>1</sup> that the word *receive*, in "*Receive ye the Holy Spirit*,"<sup>2</sup> should be rendered *take*, for that is the literal meaning;<sup>3</sup> and "the choice of word seems to mark the personal action of man in this reception." It is a fact that the word *receive* is used in this active significance very frequently in the New Testament, not only in reference to the Holy Spirit, but of life;<sup>4</sup> of Christ's words,<sup>5</sup> etc. Words of similar meaning derived from 'lambanō,' are translated *take* in more than a hundred instances in the New Testament; and, in many cases, the word *receive* would be an unsuitable rendering.<sup>6</sup> Dr. Cumming has shown<sup>7</sup> that the word *receive* in the active form, meaning to *take*, occurs eleven times in the New Testament with reference to the Holy Spirit; but, with the exception of John xx. 22, the other instances refer to special gifts to Christians in the first century.

The word *receive*, as it occurs in John xx. 22, is very important, because it shows that believers are not to pray and wait, and wait and pray for power to live the sanctified life,

<sup>1</sup> "Speaker's Commentary."

<sup>2</sup> John xx. 22.

<sup>3</sup> It is noteworthy that when the literal meaning of the words used in reference to the Holy Spirit is always observed, it invariably agrees with the Omnipresence of the Spirit, and His indwelling, or rather His permeating all mankind.

<sup>4</sup> See John x. 17.

<sup>5</sup> John xii. 48.

<sup>6</sup> Mark ix. 36, "Jesus *took* a child;" Luke xxii. 19 and similar passages, "He *took* bread;" 1 Cor. x. 13, "There hath no temptation *taken* you;" Phil. ii. 7, "*Took* upon Him."

Dr. Cumming (note, p. 106) gives the following from John's Gospel to illustrate the active meaning of the word 'receive':—xviii. 31, "*Take* Him;" xix. 6, "*Take* Him;" xix. 30, "When Jesus therefore had *received* the vinegar;" xix. 40, "They *took* the body of Jesus;" xxi. 13, "And *taketh* the bread," etc.

<sup>7</sup> "Through the Eternal Spirit," p. 157.

but we are to *take* Holy Spirit power, and so SALVATION IS FREE. The Holy Spirit places unlimited power at our disposal, for He is in us in unlimited power, and He says to-day, as Christ said to His disciples long ago, ‘*Take,—receive My power, My help, My assistance, and overcome sin and Satan, and live that life of holiness, without which no man shall see the Lord.*’

If it is contended that such an attitude towards the Holy Spirit dispenses with the necessity of prayer to God, and looks like rank Arminianism, an answer can be given readily. The man who fully realizes the gracious working of the Holy Spirit on his behalf, who knows that he has overcome sin by the aid of the Spirit, and has the joy and peace of His communion in his daily life, does not pray to God for gifts—shall I say he does not pray to God at *all for himself?*—he adores and worships God, and he rejoices *in* the Holy Spirit, praising God continually. His is a jubilant note, a chord of perfect harmony with the Three Persons of the Trinity. In a word, his prayer, as far as himself is concerned, is, “*Bless the Lord, O my soul, and forget not all His benefits;*” his prayer is turned into praise. He does not pray for himself, but is continually praising God that He is so “*mindful of His own.*”

Dr. Parker’s answer to ‘What is prayer?’ is the right one. He said in a recent sermon, “What is the Lord’s prayer? It is not the disciples’ prayer, not the little board hung up for the disciples to learn by heart. What was the Lord’s prayer? This: ‘Nevertheless, not My will, but Thine be done.’ *That* is prayer, and it was never left without reply.”

That to lay hold of the Spirit of God, and take the fruit of the Spirit is the right basis for the Christian life, can easily be proved from the writings of evangelical authors who may not perhaps admit that the following passage is the fundamental Christian truth, “*Let him take hold of My strength, . . . and they shall fill the face of the world with fruit,*”<sup>1</sup> but who say, ‘Pray

<sup>1</sup> Isa. xxvii. 5, 6.

for the gift of the Holy Spirit in His fulness, and wait for God to empty you that you may be filled.'

Dr. Cumming is one of the soundest of evangelical writers, and he does not forget the active side of Christian living. Referring to the text, "*Be ye filled with the Spirit*," he remarks, "(1) It is a call to *receive* something—in the passive, not the active voice; (2) it is a command; then (3) it is a *distinct duty*. Not a privilege merely, not an enjoyment, not a distinction or an honour, but something which we ought to have and to be, implying that it is wrong for a Christian to know nothing of this in his experience. And, therefore, over this point I ask every believing reader to . . . confess that his state has been and is a sinful one, if he is not 'filled with the Spirit.'"<sup>1</sup>

Dr. Cumming has shown man's responsibility to *act* in reference to the Spirit, but how is a man to get or take? He says, further, "God is *waiting* to fill us with the Holy Spirit." In answer to the question, 'How are we to be emptied for the filling?' he continues, "But one thing is abundantly clear: we must *consent* to our being emptied of anything that stands in the soul's way. . . . God says, '*Be filled—accept* this blessing.' We reply, 'Yes, Lord, I do accept this gift from Thy hand.' Then we are ready for thanksgiving on account of what has come in the faithfulness of God. We are not to wait for feeling, for overflowing joy, for any special consciousness that the blessing has reached us; but to thank God in faith, assured that His promise has been fulfilled whenever His conditions have been observed."

These words of Dr. Cumming are strongly confirmatory of what has been already adduced, viz. that we should *lay hold* of the Holy Spirit, and be filled with His *fruit*. We are *sinnners* if we are not 'filled,' because God is waiting to fill us, and we are *commanded* to be filled. Why not say, 'Lay hold, take the gifts of the Spirit, and go on thy way rejoicing, thank-

<sup>1</sup> "Through the Eternal Spirit," p. 297.

ing God that they are at our disposal,' rather than praying we should have them. How much more sensible it looks when viewed practically. A young man has been playing cricket; he is very hungry, and returns home to find a good dinner, piping hot, awaiting him. He sits down in view of the dinner, and prays (?), 'Lord, give me some dinner; I am so hungry,' and he *waits until the meal is cold*. This is the condition of the man who waits and prays (?), and prays and waits, for the gift of the Spirit. Another cricketer goes home hungry, finds a similar dinner awaiting him, and, in his anxiety to begin, cries, 'Blessed Lord, thanks be to Thy holy Name for such a feast for the hungry!' This is the man who *takes* the Holy Spirit and lives on His spiritual food.

It does not seem to me the essence of wisdom for a man to leave it to God to 'fill him,' and expect that prayer will bring about the result; when God is saying to him, '*Open your heart, man,* and you shall be filled to the full. You have weeds of sin deeply rooted in your nature; you cannot pluck them up; join hands with the Holy Spirit, lay hold of His strength—up they go;—now fill the face of the world with fruit.' The man who takes God at His word, and opens his heart to receive Christ, trusts God, and believes His promises; and the man who opens his heart to receive the fruit of the Spirit to live the sanctified life, *trusts* God, and believes the promise of God that He shall be filled. The passive man who prays that God will give His Spirit shows therefore a want of *trust* in God, and he sadly misapprehends his individual responsibility. Our religious worship to-day, in the light of our petitions to God in reference to the Holy Spirit, shows that we 'pray too much, and act too little.'

In our prayer-meetings men are continually pleading their weakness as an excuse for lack of service, forgetting that we are commanded to "*Be strong in the Lord, and in the strength of His might.*"<sup>1</sup> If the world is to be made truly Christian,

<sup>1</sup> Eph. vi. 10.

it will be by consecrated effort, not by asking for the Spirit ; by doing God's work, laying hold<sup>1</sup> of the strength of the Holy Spirit, and leaving the care of our own souls to Him.

<sup>1</sup> The reader is asked to consult the following passages on *taking* and *laying hold*, and holding fast :—Rev. xxii. 17 ; Matt. x. 38 ; Rev. iii. 11 ; Prov. iii. 18 ; 1 Kings ix. 9. Man can lay hold of other gods (by faith in them), and does it not seem consistent to believe that man can lay hold of God by the Holy Spirit's aid ? See Isa. lvi. 2, 4, 6 ; 1 Tim. vi. 12, 19 ; Heb. vi. 18 ; Isa. xxvii. 5 ; lxiv. 7 ; 1 Thess. v. 21 ; Heb. iii. 6 ; x. 23 ; Rev. iii. 3.

## CHAPTER XXIV.

### FILLED WITH THE SPIRIT—BAPTISM OF THE SPIRIT.

So much has been said in the last chapter bearing upon being 'filled with the Spirit,' that I proceed at once to complete any further remarks under this head. Mr. Moule shows<sup>1</sup> that the filling of the Spirit belonged to Old Testament times as well as to the New Dispensation, and states, "The filling is always seen as taking place where there is already present the New Birth; and the possession of that Birth is thus the occasion for a holy desire and longing to possess in some sense the Filling." He goes on to show that the 'filling' of Scripture was connected mostly with superhuman endowment, but concludes, notwithstanding, "To be filled with the Spirit is a phrase intensely connected with the fulness of our consecration to the will and work of God in human life." It will be apparent, therefore, that Mr. Moule's view of our being filled with the Spirit—a view I endorse most fully—is that just in proportion to the fulness of our consecration to the will and work of God will be our fulness of the Spirit. This is only another way of stating the truth that the fulness of the Spirit in us depends upon how much of our nature we have given to Him—yielded up to Him. This remark leads us up to Mr. Boys' explanation of the passage, which is very clear: "If, then, we are asked very briefly to express the true meaning of being 'filled with the Spirit,' we should say that

<sup>1</sup> "Veni Creator," pp. 209-218.

it involved, not our having 'more of the Spirit,' but rather the Spirit *having more of us*. There is a vast difference between the two; and many who earnestly seek this 'fulness of the Spirit' fail to see this. They are longing, praying, waiting for God to give them something more; when, in order to be 'filled with the Spirit,' they must *give Him* something more than they have given already." <sup>1</sup>

I might quote further testimony of similar import, but I prefer now to notice another aspect of the question: 'Do not all these authorities regard the 'filling' being done by the Spirit in Person? Let me be explicit: When that of which we require to be emptied so that we may be filled to the full—sin—is removed, does not the Holy Spirit Himself, in His Personal Essence, occupy the room of what has been removed? We have seen that Dr. Cumming asks God for the gift of the Holy Ghost in *His* fulness, and so it seems probable that he regards the emptying of self as being done by the Holy Spirit in Person taking the place of self. It is necessary, however, to take a man's writings as a whole, rather than to deal with an isolated passage, and we find<sup>2</sup> that to be filled with the Spirit means, "*Likeness to Christ*," "*Song in the heart*," "*A spirit of thanksgiving*," "*Subjugation of self*," "*Thanking in faith*," etc. These are the *fruit* of the Spirit, graces of the Spirit, which make the perfect man; these are not the Holy Spirit in His Personal Essence. And to possess all these does not imply that we are filled *with the Spirit* at all.

Mr. Boys says, "He wants more of us;" and he does not teach that, when He has more of us, we have more of the Spirit in Person. Mr. Boys states that when we let the Holy Spirit implant within us the will to act things holy, and oust sin, then the Spirit will have more of us. Each atom of sin we get rid of by the Holy Spirit renewing our mind, leads to

<sup>1</sup> "Filled with the Spirit," p. 79.

<sup>2</sup> "Through the Eternal Spirit," p. 300.

the Holy Spirit having one atom more of us. Mr. Moule does not regard the filling as due to the Person of the Spirit—we are filled with holiness ; and, furthermore, he has shown that the correct rendering of the phrase is not ‘ *Be ye filled WITH the Spirit,*’ but ‘ *Be ye filled IN the Spirit.*’ It will be seen that the translators of the Bible have been leaning to the current wind of theological notions. These still imply that the Holy Spirit is sent down from heaven upon believers, so that a man could not be filled *in* the Spirit when theology said He was not there to be filled *in* ; but a man must be filled *with* the Spirit when He was sent down to fill him. It is evident that something more than a figure of speech is involved in the choice of preposition, and there is, in this case, a ‘distinction with a difference.’ To be filled *with* the Spirit, naturally leads the student to infer that it is the Person of the Spirit is meant, and that He comes to abide where He was not before, and all this is implied and taught very generally.

To be filled *in* the Spirit at once leads our minds in a totally different direction, and we see at a glance that the Person of the Spirit is not implied. When Paul delivered that remarkable address to the Greeks at Athens, he said, referring to the purpose for which men were created, “ *that they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us : for IN Him we live, and move, and have our being.*”<sup>1</sup> It is very generally admitted that God is present on earth in the Holy Spirit or by His Spirit, and, that being so, the passage quoted shows : (1) that the Holy Spirit must be in every man, and (2) that the Holy Spirit is not ‘sent,’ does not come as implying movement, is not poured out, does not come upon, but that all these expressions are figurative, enabling us to conceive of Spirit in terms of things material.

We learn another important truth from the above passage ;

<sup>1</sup> Acts xvii. 27, 28.

we live *in* Him. Hitherto we have been considering how the *Holy Spirit was in* everything, permeating all matter, inorganic as well as organic; now we are confronted with the fact that *we live in Him*, that is to say—our power to live is vested in Him. It was He formed us in the womb; it is He determines that we still live. In Him we move; our power of motion is in Him, and our being, the I, the ‘ego’ is *in* Him. It is all very well for scientists to say that life is physical and chemical force, and to state that the mechanical view of life is sufficient to account for all life’s movements; what is it that determines that these forces shall be brought into play? There is only one answer—the fact that our life, our movement, our all is *in* Him.

Let us note that these powers which we get from Him, and which are said to be *in* Him—life, personality, nerve-action—are not tainted with sin, neither can they be tainted in their essence; so they are *in* Him. And every particle of our nature which is pure and holy can be said to be *in* Him likewise. The Holy Spirit is the Great Fountain of Living Water, and we are to be filled *in* Him. Like as a pitcher descending into a well becomes filled with water as the air is expelled, so we have sin removed as we sink consciously into the Living Water, because sin cannot be *in* Him.

The filling *in* the Spirit is much more important than the baptism *in* the Spirit, as it signifies a more thorough work in the human soul. It is possible to be endowed with spiritual gifts of power without being renewed in mind, and there is a difference in the operation, although the figure is not dissimilar. It seems to me that both lessons are drawn from John’s baptism. To be filled in the Spirit means, however, not simply a descent into the Spirit, such as is signified by baptism in Spirit, but something infinitely more important, viz. a thorough imbuing with the living water—not only a being drenched to the skin, but a soaking through and through, and

the removal of the impurity. To be baptized in water signifies a wetting of the skin and the adhering of a film of water thereto, and the man so wet may be said to have a thin garment of water adhering to him. Apply this figure to baptism *in*<sup>1</sup> the Spirit, and it means simply that a film of living water adheres to the body of the baptized one. The man who is baptized in water is not wet internally, and from the figure it is inferred that the internal man is not renewed or regenerated. In like manner baptism in the Spirit does not of necessity signify a renewal, regeneration, or sanctification of the mind of the person so baptized; it simply demonstrates that some outward film of living water, *i.e.* spiritual gift or endowment, is covering or adhering to his body like a garment.

That this is the correct meaning of baptism in the Spirit is evident from Luke's writings. In verse forty-nine of the twenty-fourth chapter of his Gospel we read, "*Tarry ye in the city until ye be clothed with power from on high;*" and this *clothing* with power is the baptism in the Spirit referred to in Acts i. 5 and xi. 15, and, like that, occurred at Pentecost. Perhaps the mantle of Elijah was before Luke's mind when he wrote Luke xxiv. 49.

To be filled in the Spirit is not to have the Person of the Spirit either forced into our nature, or to have Him enter into us in measure proportioned to the capacity or largeness of the opening of our hearts. It signifies an entirely different thing. Our life is *hid* in Christ in the Holy Spirit, and we are to look for abundant life in the Holy Spirit. Our nature must sink into the Water of Life until it is completely freed from sin, then we shall be able to *find* our life completely, because our consciousness will discern the Holy Spirit and Christ in every part. Our conscious life will be *looking in* to the Spirit; we shall be *living in* the Spirit; *praying in* the Spirit; we shall be *filled in* the Spirit.

<sup>1</sup> It is not *with*; *in* is the correct translation.

In the year 1892, a gentleman conducted a children's service at a well-known Conference, and he gave them an object lesson. He had a model gasometer and a couple of balloons. The gasometer filled with gas represented (he said) the Holy Spirit; the collapsed balloons, sinful men; and the pipe conveying the gas to the empty balloons, Christ, Who is the *Way*. The lecturer showed that the balloon could be filled with gas from the gasometer, and stated that a converted man filled *with* the Spirit was like an inflated balloon. If the children of to-day are to be taught that the Holy Spirit comes into the heart, or into the spiritual nature, and inflates it with His Personal Essence like a balloon is inflated from a gasometer, the rising generation will have but a very crude notion either of their own nature or of the Person of the Spirit and His Omnipresence. This example is not an isolated instance of such teaching; indeed, I fear it expresses the general tendency rather than the exceptional.

The teaching of Paul in the chapter<sup>1</sup> where the words "*be ye filled in Spirit*" occur, shows us at once the meaning. Do not seek ecstasy by being filled with wine, but seek true joy by filling your mind and feeling in Spirit joy. Joy is a fruit of the Spirit; let us eat this fruit spiritually, and so be filled with joy in the Spirit rather than drink wine, and be filled with drunken hilarity. Perhaps the best commentary on this passage is Phil. i. 11, "*being filled with the fruits of righteousness.*"<sup>2</sup>

Having already referred to the difference in figure of being filled in, and being baptized in the Holy Spirit, let us notice briefly the current theological importance attached to baptism in Holy Spirit, or, as the phrase is used incorrectly, "*Baptized with the Holy Ghost.*" In the majority of instances in which filled in Holy Spirit or full of Holy Spirit occur, it is very evident that there is an unquestionable allusion to endowment with miraculous or supernormal powers; and

<sup>1</sup> Eph. v.

<sup>2</sup> See also Eph. iii. 16-19.

modern writers, referring to the phrase, 'baptized with the Holy Ghost,' conclude generally that it means the bestowal of Holy Spirit power. Murray says, "It is not that grace by which we turn to God, become regenerate, and seek to love as God's children. . . . It was to be to them the conscious presence of their glorified Lord, come back from heaven to dwell in their hearts, their participation in the power of His new life. . . . It is the enduement with power to fill us with boldness in presence of every danger, and give the victory over the world and every enemy."<sup>1</sup> Dr. Mahan, who greatly advocates the seeking of the baptism of the Spirit, states, "We are taught that in the judgment of inspired men, believers are not fully qualified for their sphere of Christian activity until this baptism is received."<sup>2</sup> . . . When we 'receive the Holy Ghost, after we have believed,' the first result is an expansion and accumulation of intellectual, moral, and spiritual power. Our faculties of apprehension and comprehension are greatly enlarged.<sup>3</sup> . . . Nothing but unbelief can prevent pardon ; and nothing but want of faith in the promise of God can prevent an 'endowment of power from on high.'<sup>4</sup>

Dr. Cumming has dealt with this subject in an exhaustive manner, and he has shown that Christians should not attach too much importance to the phrase. He says, "I do not mean in the least to give the impression either that such a thing does not take place, or that we should not expect it ; but that the highest thing is that it should come to Christians at the beginning of their new life."<sup>5</sup> Mr. Moule says,<sup>6</sup> "A mistake appears to underlie the practice, not uncommon now among earnest Christians, of *waiting* for a special 'Baptism of the Spirit' in order to more effectual service for the Lord."<sup>7</sup>

<sup>1</sup> "The Spirit of Christ," pp. 27, 29.

<sup>2</sup> "Baptism of the Holy Ghost," p. 35.

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> *Ibid.*, p. 49.

<sup>5</sup> "Through the Eternal Spirit," p. 155.

<sup>6</sup> "Veni Creator," p. 223.

<sup>7</sup> The foregoing authorities all fail to notice this important point con-

There is, as we have already seen, a close connection between the filling of the Spirit and the baptism of the Spirit in this, that in the majority of instances both phrases indicate 'endowment with power;' and it is a common practice among Christians, not only to seek the baptism of the Spirit, but also the filling of the Spirit again and again in this sense that additional 'power' may be given to them. I had thought to dismiss the subject 'baptism in the Spirit' by simply remarking it had reference only to the endowment of the early Christians with supernormal gifts in order to give a fair start to the Christian religion, and has no parallel in Christian experience to-day; but I have just opened up the subject so as to re-echo the note of warning which Mr. Moule has given when referring to miraculous gifts: "I do not think, with some earnest Christians, that the Christian Church is 'responsible' for the abeyance of miraculous manifestation, by a lack of faith, while faith might at any time claim the wonder-working power. I believe, on the other hand, that subtle dangers and strong temptations lie concealed where the Christian, or the community, is eager for the gift of such miraculous faculties rather than for an ever-deepening abasement of self before the Holy One, and an ever closer and more chastened walk with Him."<sup>1</sup>

This remark is not without much weight, as the great bane of the Church, as well as of its individual members, to-day is to wait for some supernormal power to be bestowed, rather than to lay hold of that which is in the reach of every man.

nected with the subject, that the correct rendering is 'baptism *in* Holy Spirit'; and *in all the six* passages where Spirit Baptism is mentioned, it is not *with*, but *in* is the correct translation, and the New Version gives *in* as the alternative reading in the margin in every case. There seems to be no room for doubt that the phrase (Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16) whenever used refers to endowment with supernormal powers, and the literal translation tends to strengthen this conclusion, and to show that the person of the Holy Spirit is not implied.

<sup>1</sup> "Veni Creator," p. 215.

If we let the Holy Spirit renew our minds completely we shall know the will of God ; and if we set about diligently to do it, we shall never lack 'power.' But it is not only the loss of Christian service entailed in 'waiting for power,' which is to be deplored—it is something far worse. It has been noted in the chapter on 'Man and the Supernormal' that Satan has got hold of many who possess the power of 'suggestion' in an eminent degree. At the Keswick convention many earnest Christians pray and wait, and wait and pray, and expect a baptism of the Spirit, and travel hundreds of miles for the very purpose of receiving it. Satan and his emissaries are very energetic in such gatherings. He knows the value of getting such godly, earnest men and women to become 'sitting Christians ;' so an unscrupulous hypnotist possessing the power of suggestion is led by Satan to 'suggest' that some well-known Christian shall be under an 'ecstatic feeling'—hysteria, characterized by religious emotion, with perhaps a trace of 'suggestion' power—and that Christian stands up before the 'Convention' to testify that he has received a '*baptism of the Spirit.*' The result is that hundreds of men and women frequent such gatherings, and go from place to place with the expectation of receiving a 'similar' baptism. Satan just throws a crumb, perhaps, of supernormal power among the waiting host in order that he may keep them in the suspense of waiting, and prevent them taking hold of God's strength, and 'filling the face of the world with fruit.'

But this is not all, for just as a wave of 'influenza' seems to pass over a country, and prostrate a community, so does a wave of ecstatic hysteria pass through and infect a community seeking supernormal endowment. It is a most dangerous practice, and having spoken so decidedly and openly, I shall not pursue the subject further. I cannot say that I admire the 'muscular Christianity' taught to-day, but I much prefer sound, spirited Christians who are "*strong in the Lord, and in the*

*power of His might*" to 'waiting Christians' who find only an emotional, hysteric nature which lowers their physical and psychical endurance, and so robs the world of much of the power of the Holy Spirit which might have been put forth in active Christian service.

## CHAPTER XXV.

### FRUIT OF THE SPIRIT.

THERE is a sharp distinction drawn by Paul between the 'works of the flesh' and the 'fruit of the Spirit,' showing the direction of the Holy Spirit's working in us and our fruit bearing, and that love, joy, peace, etc., are not our making, but gifts, powers, enduements from the Spirit—fruit not borne by us, but by Him. We bring forth these graces by His power, and herein is the love of God manifested towards us, that we are not left in the dark in reference to what fruit the Holy Spirit would have us 'take.' The life of Christ is presented before us, and we are led by the Spirit not to limit the value of that life to His expiatory sacrifice, but we are to live as He lived, and to pluck the 'fruit' of the Spirit indwelling us, so that He may make it ours.

As this chapter is written with a view of showing that the 'fruit of the Spirit' must be assimilated in us so as to become *ours, our very own*, otherwise it is not of any permanent value to us, and not written exegetically, I will conclude that what relates to love bears upon joy, peace, etc., and remarks will be confined to '*love*.' We are told that God is love;<sup>1</sup> but love is not the Essence of God; it is not the Person of the Father; it is only *one* of His attributes. God is as much power and wisdom as He is love, and if He had no love in His nature, He would be just as much a Person as He is now. The following comparison is made with all reverence, because it

<sup>1</sup> 1 John iv. 8.

affords strong evidence, and, for that reason only, Satan is used as an illustration. Satan has no love in his nature—hatred has taken its place; but he is a person notwithstanding—a being without love. Love, therefore, is an attribute of God, but not the Personal Essence of God. So love is called a principle. Paul clearly defined that love is a '*fruit of the Spirit*,' and he sets the fruit of the Spirit in contradistinction to the '*works of the flesh*.' There are two considerations arising out of this comparison, which are of great importance: 1. As to what the word '*fruit*' in the passage means; 2. That the '*fruit of the Spirit*' cannot be a '*work of the flesh*.'

1. With regard to the word '*fruit*,' it suggests a tree which has fruit growing on its branches. As long as the fruit is on the tree, it is a *part* of the tree; indeed, it is *one* with the tree. But fruit can be plucked from the tree, still leaving the tree intact, and none the less a tree; whilst the fruit may be eaten by man, and subsequently form part of himself—of his *own body*. Now we may with all due reverence liken the Holy Spirit to a Tree. His Branches permeate our entire nature. He has sap and root and light and heat, and all that is necessary *in Himself* for the perfection of fruit-bearing, and He is the perfect Fruit-bearer *in Himself*. This Holy Tree, this Tree of Life can bear fruit outwardly when the external atmosphere, so to speak, is conducive to that end, and He can find the necessary light and warmth. In the heart of the blackest sinner—Satan, for example—there is no light or warmth, no genial atmosphere for this outward fruit-bearing; but in the heart of the man who follows after good, and especially in his heart, who has affection for God and His Christ, there is light and warmth, and the Holy Spirit can bear fruit *outwardly*<sup>1</sup> as well as inwardly. Yes, say some, that is just it; the fruit, therefore, is the Holy Spirit. God is love,

<sup>1</sup> The word *outwardly* is used with this meaning: The Holy Spirit has love of His Own; this is the fruit He bears *inwardly*. The fruit He bears *outwardly* is growing out of Himself in man's heart, so that man can pluck it, eat it, and the Holy Spirit make it the man's own.

and as this is true, the Holy Spirit is love. The Holy Spirit most certainly is love in the sense that God is love, so the fruit of the Spirit is not our love but His love. Again, yes; as long as the fruit is on the Tree the love is not ours, it is the love of the Holy Spirit.

Now the importance of the question, 'What is the *fruit* of the Spirit?' is becoming manifest, the more so because there are some who maintain with Dr. Cumming that "the life of the Spirit within us *is love*; that the 'love for the brethren' is not *ours*, but the love of God in the heart; and specially here the love of the Spirit of God."<sup>1</sup> This love, it appears, does not become *ours* at any time; it is belonging to the Holy Spirit; it is "*His own life*, not something differing from it, which He can bestow upon us as a gift, but something of *His own* which springs up in us, because He is living within."<sup>2</sup> From this we note that love to the brethren, indeed all love, for love is of God—all love is the 'fruit of the Spirit'—is not *ours*, because the Holy Spirit dwells in us; and because He dwells in us, He sends forth a shoot branching out of Himself into our hearts, and this shoot, this little store of Holy Spirit love, is our (?) love to the brethren.

Now this lands us in a very awkward dilemma. We are told that the Holy Spirit only dwells in believers. If that is so the poor agnostic and the atheist are minus love altogether—a most untenable position; and there is no love among the heathen. There is, and men are as much answerable for the use of the love which God has given them as they are for the use of any other talent. Love is a grand talent, and fortunate indeed is the man who had a loving mother who nourished the plant in his childhood, and made the tree of love inside his heart bud and blossom and bring forth fruit. Yes, love is a 'talent,' a gift of the Holy Spirit—spiritual food obtained from Him, which, when assimilated in our nature, in turn becomes a tree to bring forth fruit for the spiritual benefit of

<sup>1</sup> "Through the Eternal Spirit," p. 226.

<sup>2</sup> *Ibid.*, p. 225.

our children and our neighbour. It is a 'talent' which can be used at will, and we can direct it in unholy channels if we so determine. Love is like 'power'—it is power;<sup>1</sup> and did not some of the early Christians (?) use the power they received by the laying on of hands for base and worldly purposes, like Balaam of old used his power of divination for earthly gain? Love is power, and to those who regard love as Divine and of the Essence of God, I would say that love in man is not one in exercise with the love of the Spirit. The quality is the same, but man must have it as his *very own*, so to speak, and the Holy Spirit must have His love as His *very own*. The Holy Spirit loves God the Father and our Saviour as Himself—the perfection of love—and His love to man is directed from perfection to imperfection, from the *Creator* to the *creature*. How can *our* love to the brethren be *His*? Man's love is devoted, rightly, first towards God as the creature to the Creator, and secondly towards his neighbour as the *love of man to man*. Love, therefore, as exercised by man is man's love; love as exercised by the Holy Spirit or God is God's love.

A consideration of this fact alone will show that although the good in man is of the quality of the Holy Spirit, even the love in him which is directed towards God is not of the Personal Essence or 'Life' of the Holy Spirit. Thus it is that Paul strikingly designates *love* as the *fruit* of the Spirit, and not as the Spirit Himself.

If we regard Dr. Cumming's view seriously, that love in us is the Holy Spirit's own, and not ours, a perfect man would not be a man, but God. It is a very mistaken view to think that we are made Divine by being joined to our Lord and becoming one body in Him. We are only made perfect men in Him, notwithstanding, and sons *by adoption*, not by becoming of one essence with the Eternal Son.

<sup>1</sup> For love is power although in its effect upon us—the pleasure we enjoy in its exhibition or inhibition is only "a reflex of the spontaneous and unimpeded exertion of a power of whose energy we are conscious."—"Hamilton's Metaphysics," vol. ii. p. 440.

Let us return to our example of the Tree of Life, and the fruit which He bears in man's heart. It is agreed that the fruit of the Spirit is the Spirit's own and not man's as long as the fruit remains on the Tree. It seems patent to me that the word '*fruit*' shows that there is something borne by the Spirit which is detachable, so to speak ; something on the Tree that can be plucked, and, in plucking it, make it *our own*. If love to the brethren in man's heart is the Holy Spirit's own, why does Paul speak of '*fruit*' at all ? Why not say that love, joy, peace, etc., are the Holy Spirit ?

Now this Tree of Life growing in us is a wonderful Tree ; it is perennial, and bears in all seasons : it is a perfect Tree. Yet the Tree bears fruit outwardly just in proportion to the frequency we put forth our spirit-hand, so to speak, and *pluck it from the Tree*. No other apple of love is borne outwardly by the Holy Spirit until we have plucked and eaten the one already within our reach. The fruit of the Spirit is the Spirit's own whilst it grows on the Tree, whilst it is of Himself, but when we have plucked the fruit and eaten it, then, just as our natural food nourishes and sustains the body when it is assimilated by the marvellous power of the Holy Spirit, so does the *fruit* nourish and sustain our spirit-nature when it is assimilated by the Holy Spirit's power as He dwells within. A man eats an apple, and by a wondrously benign, but unknown operation of the Holy Spirit, the carbon, hydrogen, etc., of the apple are converted into muscle and flesh. The carbon has been assimilated, and so interwoven in the texture of the man's body as to be essentially and entirely a *part of himself*. We do not say that a man's body consists of so much meat and potatoes, but flesh and blood. In like manner it is contended that the love we have to the brethren is *man's love*, because he plucked the fruit of the Spirit, and ate it (*i.e.* desired that it become a part of his spirit-nature), and the Holy Spirit caused it to be digested and assimilated in the nature of the man so as to become a part of himself—*his very own*.

This fruit-plucking may be even an insensible operation, and it very frequently proceeds automatically. For instance, it is insensible in the little child, whose mother exercises it in love, and causes it to pluck the fruit of the Spirit without knowing it has done so; and when this has taken place the Holy Spirit, so to speak, seals that love—makes it fixed habit, or, using the language of modern psychics, the Holy Spirit fixes the tree of love in the child's heart and makes it grow and bear fruit by 'suggestion.' Then it is *in* the child's nature, the child's very own, to remain there as a 'suggestion' fixed by the Holy Spirit.

Dr. Cumming says this love, the fruit of the Spirit, is not something different from 'His own Life,' which He can bestow upon us as a gift. Yes, something He *does bestow* upon us, and which *must* be a part of every man renewed by the Holy Spirit—*our very own*, for the use of which, and the possession of which we are answerable to God; and a principle, a talent, which we can use and direct in *any channel* we determine, be that channel good or bad. The word fruit, then, was not used by Paul to show that love is God's love, or the Holy Spirit's love in the heart, but to indicate that we must eat spiritually of the fruit of the Spirit in order that we may grow in grace, even as we eat material 'fruit' that we may grow bodily.

2. We shall find, probably, that it is equally important to draw a very sharp distinction between the fruit of the Spirit and the works of the flesh; in other words, there is no good love and bad love mentioned in Scripture. Some modern writers and preachers refer to 'sensual love,' 'carnal love,' and such-like complications and wrong associations of this and other fruit of the Spirit. It is often forgotten that love *is* a fruit of the Spirit. A friend of mine once remarked, 'But a man may love the wife of another—what of that love? Is it a fruit of the Spirit?' Most certainly the *love was* before it became the *man's own*. A sovereign may purchase

a Bible, or it may be given in payment for the commission of a crime. Is it any the less a sovereign, or has it ceased to be 'gold' because it was used for the latter purpose? All power is of the Holy Spirit 'in heaven and on earth;' and because it is of the Holy Spirit it is *good*. But Satan gets his power from the Holy Spirit by virtue of his 'free-will.' Is the power any the less good because it is used for an evil purpose? Certainly not.

At this stage the danger of regarding love to the brethren, or even the love to God in man's heart, as being the Holy Spirit's love in us is becoming manifest. Love is a fruit that grows, and even after it has been assimilated in man's nature by the Holy Spirit, and directed towards God and his neighbour, his love can be diverted into other channels which are impure and unholy. Yes, and whilst love is flowing along unholy channels, and placed on unholy objects it can *increase*. Let me be explicit in this solemn conclusion. Man can pluck fruit from the Tree of Life in unlimited quantity by exercise; he can fill his spirit-nature with love, and lavish it upon unworthy objects; and, whilst doing this, the capacity of his love cistern will be increased by continued use, even when his love is directed along impure channels.

It is to no purpose to say that man's love to woman is all passion, for he will love her when passion is not in it. Love is love all the world over, and love is not passion, nor is passion love, and should not be confounded with it. It is of no avail to say that love to God and love to the brethren differs from any other love, for it does not. There is only *one love*, and that is the fruit of the Spirit, and blessed be God that it is so; else the world—the heathen world especially—would be a hell, though it has little of Paradise about it to-day.

It is a solemn thought, however, that we eat of the fruit of the Spirit, and yet use the love, the power for unworthy motives. The law that practice makes perfect is as true in

the spiritual as in the bodily or material nature of man. The woman who continually lavishes her love upon her children grows in love; her love capacity extends, and she can pour forth the wealth of her expanded store upon all she knows. Just according to our receptivity will be the extent and capacity of our love-cistern; in other words, in proportion to the quantity of love-fruit we pluck and eat, we can give out of our storehouse to others. And the plucking and eating of the fruit by spirit exercise becomes as insensible and automatic an operation in some cases as does the balancing of a bicycle by the experienced rider.

Love always begets love: lavish it upon God and man, and, be the tap ever so large from which the supply exudes, the cistern is replenished quicker than the contents run away. The love cistern is of a rubber-like material, expansive in nature. It may be said, however, that it is the Holy Spirit who replenishes the cistern. True, but He fills it with fruit, with love, and not with Himself, and every atom of love He places and assimilates in our nature, or we pluck and eat—for both thoughts are true and combined—He labels it ‘*man*,’ and it is *man’s very own*.

As I avoid an appendix or notes, the following comparison with regard to the digestion and assimilation in man’s bodily and spirit-natures may not be out of place. When we regard the human body as permeated by the Holy Spirit, and all its functions over which man has no control, superintended and carried on by the Spirit’s Power, we shall see a curious, but striking analogy between the operations carried on in the body, and those associated with our spirit-nature. A man puts forth his hand and takes fruit from a tree, and in his desire to cause that fruit to nourish his body and become a part of himself, he eats it. He has no sooner swallowed the fruit than his power of action ceases, for he has no control, speaking generally, over his digestive organs. Digestion and assimilation proceed because a hidden power (the Holy Spirit

in operation) superintends and perfects the work. Man does not nourish his body, therefore—the Holy Spirit does this for him. It is little use to argue that the man himself plucked and ate the fruit, for, although this is true, it would be of no more avail to his body than a heap of fruit plucked and left to rot in an orchard, unless it was digested and assimilated by a Power over which man has no control. Now let us apply the figure to the spirit-nature of man. Christ said to His disciples, “Receive (take) ye the Holy Spirit” by putting forth your spirit-hand, so to speak, by the exercise of the powers and functions under your control, and lade your spiritual stomach with spiritual food, with the fruit of the Spirit, and this much man can do by the *exercise* of his spirit-functions; but it will avail us nothing for the higher life of holiness unless the Holy Spirit digests and assimilates it, so that it shall become part of ourselves—*our own*.

We are in a position to discuss now what “*your love in the Spirit*”<sup>1</sup> means. A man may fill his spirit-storehouse, largely with love by ‘exercise,’ but only that which has been caused to run in holy channels, and has been digested and assimilated in his spirit-nature by renewal, and become *his very own*, only that part is ‘*your love in the Spirit* ;’ the remainder is *your* love, but it is love running in worldly channels. The following quotation from Dr. Owen is to the point :—“Wherefore in the circumcision of our hearts, wherein the flesh with the lusts, affections, and deeds thereof are crucified by the Spirit, He takes from them their enmity, *carnal prejudices* and *depraved inclinations*, really though not absolutely, and perfectly; and instead of them, He fills us with Holy Spiritual Love, joy, fear, and delight, not changing the being of our affections, but sanctifying and guiding them by the principle of saving light and knowledge before described, and uniting them to their proper objects in a due manner.”<sup>2</sup>

<sup>1</sup> Col. i. 8.

<sup>2</sup> “On the Spirit,” book iii. chap. v. sect. 56.

Before leaving the subject of love, let us glance briefly at this passage which refers to God's love shed abroad in our hearts.<sup>1</sup> Dr. Cumming thinks that it indicates the Holy Spirit's love; but it is only necessary to read the following verses to see that the best commentary on the passage is, "*God so loved the world, that He gave His only begotten Son,*" etc.,<sup>2</sup> and the love of God shed abroad in our hearts is the saving knowledge of the Lamb of God. The "Speaker's Commentary" says, "If we ask how the Holy Spirit pours out the love of God in the heart, we may find the answer in our Lord's words: '*He shall testify of Me.*' '*He shall glorify Me; for He shall take of Mine, and shall show it unto you.*' Christ is the fountain from which God's love is poured forth in the heart."

<sup>1</sup> Rom. v. 5.

<sup>2</sup> John iii. 16.

## CHAPTER XXVI.

### INDWELLING OF THE HOLY SPIRIT, AND THE SPIRIT OF CHRIST.

LOOKING back over the pages already written, one thought lingers: the Holy Spirit has been so prominently brought forward, that the Father and the Son have not received equal glory. In the face, too, of the chapter which follows on the Vicariousness of the Spirit, I feel constrained to say something more of the indwelling of Christ than has been mentioned already. In the nature of the treatise, the indwelling of the Holy Spirit must appear continually, and under varied aspects and conditions; and it is a theme which is bound to be so interwoven as to form the warp if not the woof of the Holy Spirit's work in man. There are some considerations which have not hitherto been noticed, or only imperfectly developed, which may well be defined here at first, in order that the remarks on the indwelling of the Spirit of Christ in the Holy Spirit and in our hearts may be rendered more clear.

Many authorities conclude that the indwelling of the Holy Spirit was an experience not enjoyed by the Old Testament saints. Mr. Murray says, "In the dispensation of the Word, or the Son, beginning as it did with the creation of man in God's image, continued as it was through all the preparatory stages down to Christ's appearing in the flesh, all was more external and preparatory. There were at times special and mighty workings of the Spirit; but the indwelling was unknown; man had not yet become an habitation of God in the Spirit."<sup>1</sup>

<sup>1</sup> "The Spirit of Christ," p. 61.

Now such a statement as this, at first sight, appears to be very definite, but it is of more apparent than of real importance. Mr. Murray states on p. 15, "In the Old Testament we have the Spirit of God coming upon men, and working on them in special times and ways, working from above and without, inwards. In the New we have the Holy Spirit entering them and dwelling within them, working from within, outwards and upwards." He goes on to state that the Old Testament method of the Spirit's working is still found to-day, and if we read between the lines we shall find that he concludes thus : 'Under the Old Dispensation the Holy Spirit first worked outwards, and finding a subject amenable to His moulding care, gradually got within that subject ; but He did not *indwell* the person because he did not *know* anything about Him. Under the New Dispensation the Holy Spirit's work may be confined to conviction of sin and regeneration, because the person so convicted does not *know* the Holy Spirit *as a Person*.' On page 17 we learn that a man must have a new spirit, that is, he must be regenerated (if not renewed) first, before the Holy Spirit can indwell him. This is a very involved theology, and as complicated as it is involved. The Holy Spirit *did* dwell in the Old Testament saints, and in all those who in any measure strove to live for God and the right ; but it is perfectly true that few if any of the Old Testament believers knew that the Holy Spirit in His Personality dwelt in their hearts and permeated their minds.

Dr. Cumming is instructive on this point. "It may be observed again that the doctrine of the Holy Trinity, though implied, was not clearly and explicitly revealed in the Old Testament. It is the special care of the New Testament to unfold it. And the work, therefore, of the Holy Spirit is here shown as was never before possible, so that, for the first time, men could labour *consciously* under Him."<sup>1</sup> The word '*consciously*' is italicized by Dr. Cumming, and the value of this

<sup>1</sup> "Through the Eternal Spirit," p. 122.

word cannot be overrated. This, it seems evident to me, is the only difference between the Holy Spirit in men under the Old and the New Dispensation. He dwelt in men under the Old, but was *not known Personally*. He dwells in men to-day, and *can be known Personally* if we will.

By the full revelation of the Trinity which we possess, we enjoy greater privileges than did the Old Testament people; but we are under greater responsibilities also, and there is no question that the responsibilities balance the greater privileges. The disestablishing of the Mosaic ritual and its offerings, and the gift of the Lamb of God as the one Sacrifice, have placed us in an unique position when contrasted with the Jews, who should attend the Passover, etc., no matter where they lived, and who had a human high priest, and one temple, in one city; but we have also received an unique responsibility. The Trinity has been revealed to us—the Eternal Son and the Eternal Spirit are a new revelation characteristic of New Testament times. Who is there can expect to be held blameless before God who, knowing this revelation, rejects Christ and does not seek to know by experience what the indwelling of the Holy Spirit means—the *consciousness of His presence*?

There are two senses in which the Holy Spirit may be said to dwell in men to-day. In the heathen, who know Him not, who never heard of Him, He dwells in every part of their nature which is *good*; and they are, in a sense, also conscious of that indwelling, although they do not know the Holy Spirit. Wheresoever good abounds, and the right has been done according to the best interpretation of the inner consciousness of the man, there will be a corresponding peace and calm enjoyed, and these are the results of the Holy Spirit's suggestion, the consciousness of His approval without knowing Who is present. In the bad man the Holy Spirit dwells in only a minute portion of his nature—in the spirits of evil He does not dwell at all. In the heart of the little child full of the knowledge of Jesus, and of love engendered by a loving

mother, He may be said to occupy every room ; and although some authorities would not admit that the Holy Spirit dwelt in a child, whilst many more would not allow that He dwelt in an unbaptized child, yet I aver, unreservedly, that He does dwell in some unbaptized children, so fully, that never in their after lives will He again possess so much of their nature, and indwell them so completely. When such children know sufficient of the Holy Spirit to understand His Personal indwelling, and acknowledge His presence in the heart, then they *receive* the Holy Spirit by becoming conscious of His indwelling presence ; and this is the second sense in which He dwells in men, and the sense which is implied generally in Scripture.

I have mentioned the ‘heart’ as the seat of His indwelling. Where does the Holy Spirit abide in man? Some writers refer to the heart most frequently, some to the mind, some to the spirit, or it may be the soul or the spiritual nature in general. Some have endeavoured to show that man has a tripartite nature,<sup>1</sup> and that the spirit is a separate and distinct portion of his being. Mr. Murray has taken up a somewhat similar position, only he has added more than Mr. Heard suggested, as we shall see presently. The spirit of man has been dealt with on page 150, and will not be further considered here.

The subject is mentioned in order to show that the Holy Spirit is not to be confined in His indwelling to any single part of man’s nature, but that He should occupy the whole, and this is the teaching of Scripture. Mr. Murray’s view is, that the Holy Spirit stands, metaphorically speaking, outside of man’s spirit<sup>2</sup> until it is “renewed and quickened by the work of God’s Spirit.” Then, after it is renewed and quickened, He enters in and dwells, and from this vantage

<sup>1</sup> “The Tripartite Nature of Man,” by Rev. J. B. Heard.

<sup>2</sup> He quotes the following from Howe :—“The Spirit is given both as a builder and as an inhabitant of this temple. He cannot dwell till He build ; He builds that He may dwell.”

ground He acts upon the whole nature of man. "Where God is to dwell, He must have a habitation."<sup>1</sup> Mr. Murray does not mean by the renewed spirit of man—the will and affections. He says, "This Divine leading into the Truth by the Spirit of God takes place, not in our soul or mind, in the first place, but in our spirit, in the inner recesses of a life deeper than mind or will."<sup>2</sup> He sums up thus, "The spirit is the seat of our God-consciousness; the soul of our self-consciousness; the body of our world-consciousness."<sup>3</sup>

Let us appeal to Scripture in this matter, and notice first the following passage:—"Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God."<sup>4</sup> And let us look at the passage in the light of verse 15, "*Know ye not that your bodies are members of Christ?*" etc. What is the inference, therefore? This, that the *body* as well as our spirit-nature *is indwelt by the Holy Spirit*.

The Cambridge Bible for Schools says on verse 15, "This solemn truth that by our calling as Christians we are so closely united to Christ as to be 'members of His body, of His flesh, and of His bones,'<sup>5</sup> is employed here to remind us of the restrictions placed upon our Christian liberty. Our body is Christ's, nay it is, in a sense, *a part of Christ Himself*." Let us recall the words of our Lord, "*I am the true Vine . . . every branch in Me . . . as the branch cannot bear fruit of itself, except it abide in the Vine*,"<sup>6</sup> etc.

When the whole of 1 Cor. vi. is considered, and the resurrection of the body noted, it must transpire that the bodies of believers are as much the temples of the Holy Ghost as their souls or minds are; and if we acknowledge that the Holy Spirit dwells in the hearts of the heathen, in the sense that He is the Author of all the good in their lives, then the bodies of the heathen are likewise temples of the

<sup>1</sup> "The Spirit of Christ," p. 17.

<sup>2</sup> Ibid., p. 335.

<sup>3</sup> Ibid., p. 336.

<sup>4</sup> 1 Cor. vi. 19.

<sup>5</sup> Eph. v. 30.

<sup>6</sup> John xv. 1, 2, 4.

Holy Ghost. "*Or know ye not,*" said Paul ; and doubtless there were many of the early Christians, as well as those of to-day who *did not know* their bodies were temples of the Holy Ghost, and yet they were, because the Holy Spirit dwelt in them.

We can apply the same thought to the heathen who listen to the promptings of God's Spirit to do the right. These know not that their bodies are the temples of God's Spirit, but they are, because He dwells therein, although He be an unknown Tenant. There is yet another and very important truth taught in this and the third chapter of 1 Corinthians, and it is this—that *the* temple of the Holy Spirit is made up of individuals, and each individual is a complete man in body and in soul. Our bodies as well as our souls are the temple of the Holy Spirit, and those who do not realize this truth lose much of the fulness of the gospel. It is not enough to have faith, or even for Christ to dwell in our hearts by faith ; believers must form one living body, united with our one Lord by one Spirit, and so permeated by Him that He may indwell and vivify *every atom of our existence*.<sup>1</sup> The thought that the Holy Spirit must build the temple before He comes in to dwell is a wrong assumption, because it implies (1) that the Holy Spirit is not Omnipresent ; (2) that He only works outwardly upon the unregenerate ; and (3) that He in Person pervades a part only of our nature.

We turn next to Rom. viii. 9 : "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you.*" At first sight there seems to be a doubt expressed whether the Holy Spirit dwells in all Christians ; and, if this is so, then His dwelling in the unconverted must still be more open to question. But when we regard the passage in the light of 'being filled *in the Spirit,*' then we shall see that "*dwelleth in you*" refers to the *conscious* presence of the Holy Spirit. In other words, the man who has a *conscious knowledge*

<sup>1</sup> See Rom. viii. 23.

of the indwelling presence of the Holy Spirit is "*in the Spirit,*" and this is what the passage means. When Paul uses similar references to being 'in the Spirit,' and the Spirit dwelling in men, he often uses such phrases in a restricted sense. The Corinthian Christians 'sinned against their bodies.'<sup>1</sup> The Holy Spirit did not dwell in them in that particular, and the general truth taught appears to be simply this, that the Holy Spirit only *dwells* in that part of our nature which He Himself has preserved for us, and which we inherited from our parents, and in that part which He has regenerated and renewed. In the sense in which the indwelling is generally used in Scripture, however, the Holy Spirit does not *dwell in* a man until he is *conscious of* His Personal Presence.

It is as well to point out here what seems to be suggested by the words immediately following: "*But if any man hath not the Spirit of Christ, he is none of His.*"<sup>2</sup> From the New Testament writings, we may infer that a man can be saved without ever having a *conscious knowledge* of the Holy Spirit as a Person, and, judging from our experience of many illiterate, but genuine and sincere Christians, there seems no room to doubt that thousands have had an abundant entrance into the kingdom who never had a clear knowledge of the Holy Spirit or ever knew him as a Person, but they knew the Holy Spirit in Christ; and thus we learn that "*if any man have not the Spirit of Christ, he is none of His.*" Every one who believes in Christ must have the Spirit of God dwelling *in* his heart. It seems evident to me that the Spirit of Christ is mentioned here, not simply to show that the Holy Spirit is the Spirit of Christ, but, with this comprehensive meaning, that whatever our knowledge of the Holy Spirit as a Person may be, there must be a *conscious knowledge* of the Spirit of Christ in us, else we are none of His.

It is not necessary to prove that Christ dwells in us in the Holy Spirit, because this is admitted generally. But the

<sup>1</sup> 1 Cor. vi. 18.

<sup>2</sup> Rom. viii. 9.

question arises, 'How does Christ dwell in us in the Holy Spirit?' Gal. iv. 6 is the answer: "*And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.*" Christ dwells, therefore, in our hearts, in our personal love to Him, in our affections. When we love Jesus as our Saviour, we are *adopted* into the family of God; and a comparison with Rom. viii. 15 will show that the bond of our sonship is with the Spirit to Christ, and that it is *we* who cry, Abba, Father,<sup>1</sup> in the Holy Spirit.

Referring to where Christ dwells in us, Mr. Moule says, "Secondly, the kind of speciality is indicated by the word, 'your hearts;' not your nature, your being, but your hearts. And 'the heart' is a word which, in Scripture, means very much the organ of the whole inner consciousness, of living thought, affection, will. Accordingly, the Indwelling here must be something appropriate to that organ; a blessed Presence of the Lord in the saint's recollection, and love, and purposes. 'IN' the Christian off his guard, the Lord still 'IS,' in His patient mercy; but not dwelling in his heart."<sup>2</sup>

These words are very significant, and if one were asked primarily, How does the Holy Spirit, the Third Person, *dwell in man?* in the sense of Scripture, I would state that the words of the above quotation are applicable to Him, as well as to our blessed Redeemer. "In the Christian off his guard" the Holy Spirit "still is," in His patient mercy; but not dwelling (consciously) in his heart." And of the unsaved it can also be said that the Holy Spirit strives *in* them, and in His patient mercy seeks to bring them to a saving knowledge of Christ, but He is not *dwelling in their hearts*, and, therefore, in that sense, not *dwelling* in them. Let the *will* and the affections be directed aright, so that the knowledge of the Lord is desired ardently, then, although the Holy Spirit may not be

<sup>1</sup> The correct translation in Rom. viii. 15 is not *whereby*; it is *in which*, or, as we would render it of the Holy Spirit, *in Whom*.

<sup>2</sup> "Veni Creator," p. 233.

known Personally, He, notwithstanding, dwells in the believer, because Christ dwells in the believer only in the Holy Spirit.

We learn further from Scripture, however, that Christ dwells in the human heart *by faith*. Mr. Murray says, "By this faith the glory of Jesus in heaven and the power of the Spirit in our hearts become inseparably linked." Referring to Christ's indwelling, Mr. Moule sublimely states, "The means of attainment, or rather of reception, are divinely simple, as we shall presently see; this sacred bliss of the Presence is to be entered upon 'by faith.' And it is meant to be, not an intermittent and precarious glory, dropped for a season through the rolling clouds of doubt and fear, and soon to fade again into twilight. The word selected to describe it is a word made expressly to denote residence as against lodging, the abode of a master within his own home as against the turning 'aside for a night' (Jer. xiv. 8) of the wayfarer who will be gone to-morrow. Holy and welcome intimation! It is within the scope of prayer, and of humblest expectation, and of believing reception, that this most sacred Presence of the Lord, in a mode which affects the inmost experience of His servant, shall be as continuous and as regular (may I not venture to say?) as the very consciousness of our own personality. 'Even so, come, Lord Jesus.'"<sup>1</sup>

No word of mine can add to the fulness and beauty of that explanation. I would simply point out the closeness and oneness of the believer with Christ in the Holy Spirit. Mr. Murray refers to the union of the glory of Christ in heaven with us by faith in the Holy Spirit. The thought we should try to realize is, that there is no distance between heaven and us, for, though there may be infinitude of space existing, yet the Holy Spirit extends throughout, and there is no *distance* in Him; and when we accept Christ by faith there is a closer bond than even a hand-clasp, for we are emphatically "*bone of His bone.*"

<sup>1</sup> "Veni Creator," p. 235.

Yet, whilst this true reverence and heart-love bring that joy and peace into the believer's life which give a foretaste of heaven upon earth, let it not be forgotten that even Christ in the Holy Spirit does not form part of our nature. Christ is not to become our life; it is our life that is to become like Christ's—a very important distinction. We are grafted into the Vine, but we remain grafts notwithstanding, and the growth and fruitage of the graft ever manifest that they are of the nature of the graft, although that nature may have been strangely benefited by the grafting. Following the simile, therefore, after regeneration and renewal we are still men, although, as Paul puts it, the old man has been destroyed and the new man has taken its place.

The following words, although written by most earnest Christians, are misleading:—"Let the Spirit of Glory become my life." "What is needed is a mediation in which God concentrates His own peculiar Spirit and Life as a principle in a human individual to be personally appropriated. In a revelation, which is really to translate the Divine into man's individual personal life, in truth, to form men of God, the Divine as such—that is, as a personal life—must first be embodied in a personal centre in humanity." "It is a most blessed thing when a believer begins to realize, 'The Spirit of God dwelleth in me,' and knows that God has given him something Divine—yea, a Divine Person—as his own life. But it becomes a thousand-fold more wonderful to him when he begins to see how really it is the very same Spirit Who is the Personal life of the Father and the Son, Who has now become his own personal life, his inmost self."

The above are very erroneous views of the indwelling of the Holy Spirit, and such theology is of a dangerous kind. We hear too much of the Divine in man to-day, without assuming that men can appropriate the Divine Essence. It is bad enough to confound the Person of the Spirit with His gifts, and to infer that He is given as a special present to

men to reside in their hearts; but to infer, as is implied in the above passages, that when He is given to men He is received to '*become our own personal life, our inmost self,*' seems to me presumption and irreverence. When, again, it is affirmed that our personal life is thus made the same as the Personal life of God, I cannot find words to express my disapproval. Professor Smeaton writes to the point on this matter: "To suppose, as some enthusiasts have done, that the Spirit communicates any portion of His own Divine Essence to the new creature, can only be called an extravagant excess of statement for which there is no warrant and no excuse."<sup>1</sup>

To sum up, the Holy Spirit permeates *every man*, and works *in* and upon *every man*, but *He dwells in man's own nature only by faith*; and, consequently, can only be said to indwell us, in the Scripture sense, when we have a *conscious knowledge of His presence*. There is not one atom of the Personal Essence of the Father, the Son (His Godhead), or of the Holy Spirit, either in the saint or in the sinner.

<sup>1</sup> "The Doctrine of the Holy Spirit," p. 231.

## CHAPTER XXVII.

### VICARIOUSNESS OF THE HOLY SPIRIT.

THERE is no aspect of the Holy Spirit's operations, either in the organic or in the inorganic world, which is more important or sublime than this—the part He undertakes for us, and His care and anxiety for our welfare ; and yet, probably, there is no side of His work which is less mentioned and developed. Now and again Christ's Vicar, as Tertullian styled the Holy Spirit, is presented to us in the writings of various authors ; but it is to be feared that the Vicarious side of His office is only dwelt upon fully, as a rule, in order to show that the Vicarious Sacrifice of Christ was but an ordinary matter in comparison. It is a fact, undoubtedly, that the Holy Spirit has come to be regarded too much in the light of Christ's Servant without recognizing that authority which is His Divine right and prerogative ; and it is a fact, too, that all His operations in man, in which anything of a vicarious character appears, are not acknowledged as the Holy Spirit's own, but as Christ's work in the Holy Spirit, and so, essentially, Christ's.

By reason of these considerations there is a general feeling in Christian minds that equal glory is not given to the Holy Spirit with the Father and the Son. Our knowledge of Christ, presented as He is in the Gospels as the man Christ Jesus, enables us to have a tangible Subject, so to speak, upon Whom we may place our affections. Then the prevailing

teaching that God is manifest in Christ, and that the Father is revealed in the Son, links to Christ a Being Who is presented to our inner consciousness by association with the Man Christ Jesus, Who has more or less of the substantial about Him in contradistinction to the metaphysical presented to us as 'Spirit.' Hence it is that the Father, because He is the Father of the Son, and the Son because of His humanity, are best known and much the best realized of the Three Persons of the Trinity; and, as the result of this knowledge, our affections have a far stronger hold upon Them.

Were the question asked of a hundred Christians (selected promiscuously), 'Do you love the Holy Spirit?' it is feared that the answer given in more than ninety cases would be indefinite. This conclusion is not mentioned in the light of casting reflection, because the difficulty of placing our affections upon 'Spirit' is fully realized, and it may be only the echo of my own inward convictions; but it is very probable that if the teaching in reference to the Holy Spirit was more definite with regard to His Authority and Personality, we should be more ready to yield to Him the love and praise for those vicarious acts which are essentially His, and not directly Christ's.

There is no question that one of the Chief reasons why the Holy Spirit has received so much less homage than the Father and the Son is that He has been, and is still regarded as an 'influence' merely; and when His Personality has been strictly enforced, the general teaching respecting Him was so vague, and so inconsistent with Personality, that students have failed to see the reality.

Even those works from which quotations have been given in the preceding pages—works written during the past decade—abound in sayings which tend most materially to invalidate the truth of the teaching with regard to the Personality of the Spirit: Praying for the Spirit to be 'given,' or that He

may be 'sent' to us ; that we may 'have Him in His fulness ;' that He is sent to us from God 'direct,' so ignoring His Omnipresence, and making Him out to be a kind of metaphysical vapour, which to-day is with us and to-morrow will be gone again. Let the teaching be definite with regard to His Omnipresence as the Spirit of God, and let this be the fundamental truth, then, although He is presented to our consciousness as 'Spirit,' we shall realize His Godhead and Authority more and more, and thus ever give Him greater glory. There is no fear that we shall adore Him above the Father and the Son, or that we shall ever yield Him like love and reverence however great and sublime He may be represented in writing ; for, in the nature of the case, the fact of His metaphysical essence is of itself sufficient hindrance.

A very natural question arises here as to 'in what the vicariousness of the Holy Spirit consists.' Perhaps this may be more apparent at once if we turn our attention to the Old Testament, and note the Holy Spirit's operations there during the period before the advent of Christ. Mr. Moule says, "With the Pascal Discourse in our heart and mind, we know that it was He, not It, Who 'brooded'<sup>1</sup> over the primeval deep ; He, not It, 'strove with man,'<sup>2</sup> or 'ruled in man,' of old."<sup>3</sup>

It is the failing to realize the Holy Spirit's work and operations *in* men during Old Testament times which prevents many from seeing how essentially vicarious His acts were, and how fully His vicarious love was manifested during that period. Then, as now, He 'strove with men.' What must have been the burden upon His sympathy and His holiness when in closest presence with all the cruelty and oppression that men endured, like the children of Israel groaning under their burdens in Egypt ; and all the terrible sin and iniquity which man has always practised ? We are led to contemplate, in

<sup>1</sup> Gen. i. 2.

<sup>2</sup> Gen. vi. 3.

<sup>3</sup> "Veni Creator," p. 9.

retrospect, how the Holy Spirit permeated men in the ages prior to the flood, when they became so vile that God said, "*My Spirit shall not always strive with man.*" He was in closest connection with all flesh, and yet by reason of God's laws He must not force man's will, but, with a great longing for purity and holiness, ever 'strive' to overcome sin by conviction and patient suggestion, only to receive the most wilful rebuff, and the coldest reception. Still, for all this, He persistently waited and endeavoured to guide and lead and induce to good, with a patience which knew no wearying, and a love 'beyond compare.' And all this was done by the Holy Spirit.

If any one thinks fit to point out the fact that little is said in the Old Testament which indicates His Personality, and is led to infer, as some have done, that He had no Personality apart from God under the Old Testament Dispensation, it will not weaken the fact of the vicarious nature of His work, for the Holy Spirit always was God in Nature and God in Grace, as well as God in Providence.

The vicarious operations of the Holy Spirit were not confined to Old Testament times, and are as recognizable to-day as they ever were. He strives with men now, not as the Spirit of Christ, but as the Third Person of the Trinity, His desire being to bring men to Christ as their Saviour. He endeavours to convict the world of sin because it does not believe in Christ, and His attitude both towards Christ and men is active and Personal, and Authoritative rather than neutral. The warfare against sin in which the Holy Spirit is engaged is a real warfare—a Personal warfare. He is not simply an Agent Who has certain work to perform for the Father and the Son, whilst, as the Agent, He has no personal interest in the contest. He is the Spirit of Holiness, and He battles with sin in all its forms. Nor does He battle with sin from a distance, hurling a dart from afar; He is in every soul, striving to make it a temple of purity and holiness,

and this He does as much on His own account, as He does it as the Representative of the Father and the Son on the earth.

He is the Spirit of Truth. He is not 'sent' by Christ to lead men into the truth respecting His advent, life, and expiatory Sacrifice<sup>1</sup> as one who has no personal interest in it, for the plan of redemption always had the Holy Spirit's fullest sanction and co-operation; and His Mission in the world before Christ's advent had always been occupied with man's highest need and greatest good. He was as much the Spirit of Truth under the Old Dispensation as He is the Spirit of Truth now.

It may be that Rom. xv. 30 is the only passage which refers to the love of the Spirit. If there were no such reference the vicarious operations of the Spirit, when viewed in their proper light, would of themselves convince us how loving and tender, and how all embracing is the perfection of love in the Holy Spirit displayed towards us. He is grieved at our wilful disobedience; He is grieved at our indifference as He presents Himself to us as the Spirit of Holiness, and we *refuse* to yield to His entreaties. He is 'vexed' by those who know so much of Him that love to Him should make them sensible of the nearness of His presence, and His anxiety for their perfecting. He is done 'despite' to by those who disregard His operations and 'lied' unto by those who treat Him with disdain. And who is guiltless in these particulars?

He is the Spirit of Life—of earthly life, and of heavenly life; of the new birth, and life that is spiritual. He is the Spirit of Grace and of Supplication; His unuttered groanings are ever experienced on our behalf. He has indeed His

<sup>1</sup> It is too frequently forgotten that, although it is not mentioned that the Holy Spirit 'sent' Christ in the same sense as the Father sent Him, in reality the Holy Spirit did 'send' Him, and it was He Who provided a body that the Eternal Son might become Incarnate,

'Gethsemane,' as a learned writer has put it very forcibly. To permeate man, yes, and all creation, realizing to the full how all creation groaneth together minute by minute, as well as year by year, is a vicarious work such as it is impossible for us to estimate, either in the abstract or in the concrete. The thought is too stupendous to contemplate, too awful to realize, and it defies conception. Satan and the host of evil angels warring against the Archangels and good spirits, whilst the Holy Spirit incites the latter to continued resistance and victory. Oh the battle of the unseen forces! a battle that even the spirits of the departed may have some share in; this must be stupendous, but it is beyond our realization, and little indeed can we understand His feeling in the presence of human souls on earth, where the battle is continued unceasingly ever fiercer and more defiant; and it is here, on earth, that the real battlefield is, that battlefield upon which the issue of the contest will be decided.

Even His wondrous love on our behalf, however, does not appeal to our feelings so strongly as His comforting assurance does. It is, doubtless, as the Comforter that we can best realize His vicarious work. What He must have been to the disciples (who had the Personal Christ with them), after Christ ascended, it is not easy for us to fully understand; but when we appeal to the 'Witness' in our hearts, and realize the comforting assurance that we have peace with God through our Lord Jesus Christ, then we know something of the comfort that we have in the Spirit. It is only right, however, to point out that our sense of comfort in the Holy Spirit is largely due to our associating Christ with Him, and the bringing of Christ into the closest touch with ourselves; still, I think it is here that we can learn best to value the indwelling of the Holy Spirit, and to adore and reverence, and even love Him, if we ponder upon Him in that relationship which appeals most to our inner consciousness, and especially to our affection.

There is a morbid method of digging into and stirring up our feeling in order to see what it is like in reference to the Father and the Son, and the tendency is to generate a kind of hysteria, which becomes more pronounced as we develop it, and this eventually saps our physical and spiritual strength. But if we keep before us ever the thought that religion does not depend upon feeling—although there can be no real religion without it—and that we should not regard it as a spiritual meter, then it is a most healthy and profitable exercise to meditate upon the presence of the Holy Spirit within us, and to thank Him for His inward ‘Witness,’ and for His comforting assurance that we are Christ’s, and therefore sons of God by adoption.

True Christianity consists more in acting than in feeling, and it is wrong to appeal to our feelings as a gauge of the religion that is in us ; but those who in making sure to evade one error, neglect altogether to commune with the Holy Spirit within, lose, unquestionably, the highest blessing, peace, joy, and comfort which it is possible for mortals to possess here. If we only could realize the wondrous love of God as manifested to us in the Three Persons of the Trinity severally, and yet as one God in Christ in the Holy Spirit, we should, after understanding in some measure the vicarious love of the Father, see the Holy Spirit and His vicarious love reflected in Christ, even as the Father’s love is reflected there. We must never forget that when we speak of God manifest in the flesh, the phrase means that the Holy Spirit was as much manifest as was the Father.

Keeping before us the fact that Christ did all *in* the Holy Spirit, that His love to suffering humanity which culminated in His healing disease so persistently and continually was the *fruit* of the Spirit ; that the power which wrought the miracles was of the Holy Spirit, and exercised by Him ;—then we see the closeness, the unity of the vicarious love and work of Christ and that of the Holy Spirit.

I will not dwell upon this further than to point out that in a full consideration of the vicarious work and operations of the Holy Spirit, the vicarious Sacrifice of Christ is presented by some writers as being eclipsed. Men have compared the unutterable groanings of the Spirit in the hearts of countless millions during all the ages of time with the agony in Gethsemane, and called the latter insignificant. This is human reasoning upon wrong premises. There can be no comparison.

It was noted in an early chapter how God said that He was answerable for evil, and in a sense He must be undoubtedly. This is a mystery which all our theories fail to explain. The Holy Spirit is equally answerable for evil, and, in the mysterious sense mentioned, for the burdens which bear upon His sympathy and His holiness; but Christ Jesus, the perfect *Man*, was in no way 'responsible' for man's sins, and sorrows, and trials, and sufferings, although He so conspicuously bore their burden. The Holy Spirit does not fight Satan in the sense that the Man Christ Jesus fought him. It was the human mind and body that Satan could and did assail, but he could not assail the Holy Spirit. Christ clung to God in the last conflict, but it was the clinging only that won for us the victory. The *Man* cried, "*If it be possible;*" the *Man* cried, "*My God, My God, why hast Thou forsaken Me?*" Satan bewildered the Man—the Holy Spirit meanwhile was not bewildered. He knew the issue, but apart from His loving sympathy with the Man of sorrows, there could be no comparison between their relations. Christ's vicarious Sacrifice for us was that of Man amenable to Satan's attack; sinless man handled by the arch-enemy, and subject to his assaults. Christ's 'Gethsemane' is unique and glorious, not because of the victory which God obtained for us, but because of the victory which the Man Christ Jesus obtained when He stood unflinchingly even though the arch-fiend caused blood to ooze from His brow in the attempt to prevent His becoming the one Sacrifice for

sin, and the Saviour of all who enthrone Him in their affections.

Let us give full glory to the Holy Spirit for His vicarious operations in man, but it is impious to attempt any comparison between those operations and such as were involved in the life and death of Christ. No true comparison can ever sully the splendour of the victory obtained in Gethsemane, or the awful solemnity of the conflict waged there. With regard to the vicarious aspect of the Holy Spirit's work to-day, so much has been said in sequel, and interwoven through the collateral subjects dealt with, that no necessity arises for much further comment. Before we know how fully the operations of the Holy Spirit in our hearts are those of His own work, we have a knowledge perhaps of Christ and His saving love, and we have satisfactory witness of love to Him in our consciousness. This unique love and peace and satisfaction in Christ is in no way weakened or destroyed by our enthroning the Holy Spirit in our adoration and affections; our love and experience, our joy and pleasure are only deepened and enhanced. Religion is much more real because we feel how near the Saviour is brought to us, and that He is brought nigh in the Holy Spirit, Who is as much in heaven as on earth, although His authority and prerogative are exercised outside heaven. In the bestowal of the gifts and graces incidental to our perfecting in purity and holiness, it is incumbent upon us to remember that the Holy Spirit does not give them to us as servant-distributer.

We lose sight of His vicarious character towards mankind if we regard Him simply as Christ's Vicar. We can never lay too much stress upon the fact that the Holy Spirit is no more a servant of Christ than Christ is a servant of the Holy Spirit. The fact that the Spirit is Omnipresent, that He perceives all the evils incident to our life, that He is in the closest contact with all our sin and iniquity, and that He is the Spirit of Holiness, the Spirit of Good, shows that He must desire most

ardently that man shall be regenerated and sanctified ; and it requires no inducement by the Father or the Son to cause the Holy Spirit to undertake saving work, for He does it as God resident in the midst of a fallen world, and His heart bleeds—if anthropomorphic language is permissible—for the wretchedness and woe which result from sin.

In conclusion, I will point out here one matter which requires to be somewhat qualified or more fully developed perhaps. In previous chapters it has been asserted that the Holy Spirit has never been 'given' or 'sent' in *Person*, but that some graces, gifts, powers, or other supernormal capabilities were added to man's ordinary will-power or ordinary capacity by the Holy Spirit *in situ*. What relationship would the Holy Spirit bear to these powers from a vicarious point of view? Whenever supernormal powers were given to men, they were never so bestowed that the man could carry them out by his own power. The power to will that the results should occur was bestowed by the Holy Spirit so as to become the man's own, but the carrying out of the work so *willed* to be performed was done by the Holy Spirit.<sup>1</sup> In this way it will be seen that, although there is a clear line of demarcation between the Person of the Holy Spirit and His operations, still, for all that, supernormal powers require a Person to carry them out. No fixed laws and forces will account for their performance, because, in their bestowal and fulfilment, these powers never followed any law or rule, but were irregular and devoid of method and continuity. These miraculous or supernormal powers, therefore, though promised and willed by Christ for the spread of Christianity, were also willed by the Holy

<sup>1</sup> I do not forget the warfare between the good and evil spirits ; I do not forget the power they possess as their own by right of free-will, and it is very probable that when supernormal powers are used for evil that the evil spirits come to the assistance ; but, on reflection, it will become manifest that the Holy Spirit is responsible, as all power belongs to Him.

Spirit for the same end ; and He executed them not as the Servant of Christ, but as His Vicar ; and He executed them not because He was told to do so by the Father or by the Son, but because it was necessary in the Divine order of things that they should be accomplished.



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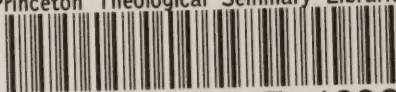
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